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# PARAPHRASE

On the BOOKS of

*Job, Psalms, Proverbs, and Ecclesiastes,*

WITH

NOTES Critical, Historical, and Practical.

In FOUR VOLUMES.

VOL. IV.



Containing the Ninety-ninth *Psalms*, with the remaining ones, the *Proverbs*, and *Ecclesiastes*.

By LAWRENCE HOLDEN,  
of Maldon in Essex.

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# PARAPHRASE

WITH

NOTES Critical, Historical, and Practical,

ON THE

## Book of *PSALMS.*

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### PSALM XCIX. SECT. LXXIV.

*God the everlasting Gouvernour. The protector of mount Zion. To be in the highest degree revered. The great end of civil power the suppression of immorality, and the promoting of virtue. Religious homage a duty, and most availing when good and upright men perform it. The author supposed to be David, the occasion his peaceable establishment on the Israelitish throne.*

PSALM xcix. I.

THE LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

2. The LORD is great in Zion, and he is high above all people.

PSALM xcix. I.

NOW the King of kings hath SECT. 74. by placing *David* on the throne, <sup>PSALM</sup> peacefully settled the go-  
vernment, whatever commotion xcix. 1.  
the people are in, or discontent they shew does not avail: he that sitteth over the cherubims hath done it, and the whole country must be subject to his supreme authority.

All appearances are favourable respecting the safety and prosperity of mount Zion, and he who hath graciously undertaken to protect it, is absolute LORD over all mankind.

VOL. IV.

B

It

**SECT. 74.** It is incumbent on them, and all his dispensations are highly deserving of it, to celebrate his illustrious and tremendous perfections and providence, from which all moral excellence is absolutely inseparable.

**4** He who anointeth and supporteth earthly rulers, forbids every thing arbitrary and tyrannical; and expressly requireth that which is equal and right: most just God, thou hast settled for their observance in exact order the plan of reasonable action and true virtue: the laws formed for the *Israelites* are the dictates of heavenly wisdom and strict equity.

**5** Raise your adoring apprehensions of our God and Governour; perform sacred worship before the ark beneath the mercy-seat and cherubims: for above all beings he is distinguished for moral rectitude.

**6** Our precedents and awakening examples among his priests and ministers are *Moses* and *Aaron*; and the prophet *Samuel*, who ranks with the truly religious: they piously invoked the eternal Being, and received answers suitable to their addressees.

**7** The former of them he uttered his voice to, with a peculiar solemnity from out of the cloudy pillar: and to their honour, they sacredly observed the ten commandments he charged them with; and the positive institutions he delivered to them.

**8** When the murmuring people had provoked thy displeasure, and these thy servants interceded, O Lord our most gracious God, thou

3. Let them praise thy great and terrible name; for it is holy.

4. The king's strength also loveth judgment: thou dost establish equity, thou executest judgment and righteousness in Jacob.

5. Exalt ye the Lord our God, and worship at his footstool: for he is holy.

6. Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the Lord, and he answered them.

7. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

8. Thou answeredst them, O Lord, our God: thou wast a God that forgavest them,

them, though thou tookst vengeance of their ~~inventions~~.

thou wast prevailed on; and didst <sup>SECT.</sup> 74. remit of the full punishment: but <sup>PSALM</sup> didst manifest thy justice and severity against such criminal vile practices, if ever they should hereafter be guilty of them.

<sup>xcix.</sup> 8.

9. Exalt the **LORD** our God, and worship at his holy hill: for the **LORD** our God is holy.

Elevate your conceptions of, express an infinite regard for the most high **God**, and perform to his honour in his sacred tabernacle on mount Zion the sincerest worship: for he is most worthy, he is perfectly holy, and truth in the inner parts only acceptable to him.

## P S A L M C.

*The people exhorted to worship and thanksgiving. Reasons, grounded on God's relative character and their peculiar obligations. His veracity, goodness and mercy. A psalm of praise commonly used at the peace-offerings.*

## P S A L M C. I.

**M**AKE a joyful noise unto the **LORD**, all ye lands.

2. Serve the **LORD** with gladness: come before his presence with singing.

3. Know ye that the **LORD** he is **God**: it is he that hath made

## P S A L M C. I.

**S**O far from any gloominess in <sup>SECT.</sup> 74. or backwardness to religious worship, let the whole country attend their journey to <sup>PSALM</sup> *Jerusalem* c. 1. with joyful acclamations, like blowing of trumpets or shouts for victory.

Shew readiness, alacrity and cheerfulness in **God's** service and worship: come to present yourselves in his sanctuary, before the ark of his covenant, with such exulting songs as may properly testify your gladness and peculiar happiness.

Be ye sensible, that the great <sup>3</sup> **JEHOVAH** you thus acknowledge, is not an image or worthless idol,

B 2

but

<sup>c</sup> Some interpret at the very time thou wast going to punish, thou pardonedst them for their sakes or upon the prayers of *Moses* and *Aaron*.

SECT. 74. but the supreme Deity : by a peculiar form of government, we are constituted his select people and beloved flock, whom he guides by his counsel and protects by his providence.

PSALM c. 3. 4 Enter the gates that lead to his sanctuary with open confessions of his distinguishing favours; proceed to the more spacious parts extolling his mighty works and most glorious attributes: express an unfeigned gratitude in his house for his mercies, and the highest esteem of his power and goodness.

made us, and not we ourselves: we are his people, and the sheep of his pasture.

5 For the everlasting God delights to communicate happiness, and is inexpressibly beneficent: to the true objects thereof there is no end of his compassionate regards: and his faithfulness in performing his promises extends to all generations, and to the eternity of their happiness.

4. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5. For the LORD is good: his mercy is everlasting; and his truth endureth to all generations.

### P S A L M CI.

*Plan of virtue the author determined to observe. His domeslick character. Discountenancing wicked ones, and encouraging men of integrity. Endeavours for the total extirpation of immorality. A psalm of David, supposed written after Saul's death, but before he was fully settled in the kingdom or had removed the ark to mount Zion.*

#### P S A L M ci. I.

SECT. 74. PSALM ci. I. **T**HE poetick measures I now propose to sing, are liberality in distributing rewards, and impartial justice in inflicting punishments: and I address them, eternal LORD,

<sup>d</sup> **I** Will sing of mercy and judgment: unto thee, O LORD, will I sing.

unto

<sup>d</sup> *Mudge interprets, I will compose a maschil to teach the true conduct of life: Oh how long will it be ere I have the pleasure of enjoying it!*

unto thee the fountain of equity and Sect. 74.  
mercy.

2. I will behave myself wisely in a perfect way, O when wilt thou come unto me? I will walk within my house with a perfect heart.

3. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

4. A froward heart shall depart from me: I will not know a wicked person.

5. Whoso privily flandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart \* will not I suffer.

6. Mine eyes shall be upon the faithful

The utmost strength of my understanding shall be exerted to direct me in an habitual course of virtue and the most perfect integrity: O when shall further happy events compleat what is begun in my favour? As to my domestick conduct, I determine it shall be prudent blameless and exemplary.

Whatever might be the advantage, I will not take thought or form a purpose to do a thing of belial, or action that is impious or immoral: I detest their schemes and enterprizes who deviate from truth and duty: nothing of that criminal sort shall ever enter into my heart, or engage my affections.

The inconsiderate man whose mind is not steady to the end and rule of upright conduct, but who veers about, this way and that as may best serve his selfish evil views, as soon as perceived shall be removed from my presence: people of mischievous tempers and pernicious designs shall never have my confidence.

I will banish him the society, 5 who hath industriously stabbed and blasted his neighbour's reputation and credit, with the concealed dagger of secret scandal: a disdainful pride, boundless ambition or insatiable avarice I cannot put up with.

My attention and particular regard shall be determined, to those

\* *Lo ual, non possum, I cannot, i. e. mention him not, no favour is to be granted, or no punishment abated respecting such a person.*

**SECT. 74.** *of my countrymen to bear a part in the administration, who are steadfast to their promises, or keep inviolate all their engagements: the man of unblemished morals, and distinguished generous virtue shall fill the highest department, or serve me in the most honourable capacity.*

**7.** *The treacherous and perfidious shall enjoy no office at all under my government: the flatterer with only shews, and deceiver with false promises shall not come into my presence, nor be endured even in the lowest station.*

**8.** *I will set myself betimes, by the execution of just laws to suppress all notorious impiety and immorality throughout my dominions: that I may for ever exclude all pests of society or abandoned creatures, from the city appropriated to GOD and his worship.*

**7.** *He that worketh deceit shall not dwell within my houise: he that telleth lies shall not tarry in my sight.*

**8.** *I will early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.*

## P S A L M CII.      S E C T. LXXV.

*Succour requested under affliction. Pleas drawn from the deplorableness of circumstances. Hopes grounded on God's eternity. Entitled, a prayer of or for the afflicted, when he is overwhelmed: and poureth out his complaint before the Lord. The author is supposed to be Nehemiah. The occasion the accomplishment of the time for the Jews's restoration from captivity.*

### P S A L M cii. i.

**SECT. 75.** *MOST merciful GOD, give ear to my tender pleas for succour; and let not those outcries, which extreme misery extorts,*

*return*

### P S A L M cii. i.

**H**ear my prayer,  
O LORD, and  
let my cry come  
unto thee.

\* Early, i. e. in the morning the usual time of judgment.

return without admittance into thy SECT. 75.  
sacred presence.

2. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily.

I beseech thee shew not any <sup>PSALM</sup> neglect or disregard, when my cii. 1, 2. troubles are so great and necessities pressing: give a close attention; and since I now call with my utmost strength, and without thy speedy assistance must perish do not delay it.

3. For my days are consumed like smoke, and my bones are burnt as an hearth.

As the vapour of smoke is driven by the wind and vanishes, so are my days likely to end without any traces remaining of them: as an hearth is patched or dry wood burnt, so are my bones and whole body exhausted with pain and grief of all radical moisture.

4. My heart is smitten, and withered like grass: so that I forget to eat my bread.

As the plant or tender herb with the solar heat or blasting wind, so am I smitten, dejected, and withered; owing to my utter neglect through the bitterness of my anguish of necessary sustenance.

5. By reason of the voice of my groaning, my bones cleave to my skin.

The heaving sighs and continual groans, which my sorrows forced, have to that degree emaciated me, that there is no interstice betwixt them that the flesh takes up, but my skin and bones adhere closely to one another.

6. I am like a pelican of the wilderness: I am like an owl of the desert.

I am properly compared; for the mournful horrible noise I make, to the bitourn frequenting fens or marshes: I truly resemble the hoot-

B 4.

ing

§ Smitten, struck through with affliction, or under great depression of mind.

¶ The pelican being a sea-fowl cannot properly be styled an inhabitant of the wilderness: Bochart therefore supposes the *ardea stellaris* or *Bitourn* to be intended. By בָּבְרַת he conjectures the *onocrotalus* a water-fowl to be meant that makes a loud and doleful noise.

SECT. 75. ing owl of some desolate place or  
PSALM ruined building.

cii. 6, 7. To shun the greatest danger, I  
watch continually; and like the  
sparrow looking from the house  
top for its mate, spend my irksome  
days in a distressful solitude.

8 It is the continual reproachful  
language of mine enemies that I  
deserve all that I suffer: and they  
who exceed all bounds of probabi-  
lity or decency in their calumnies,  
confirm them with solemn oaths;  
and horrid imprecations on them-  
selves if they be not true.

9 To that degree have these af-  
flictions embittered life, that I  
have no satisfaction in it; instead  
of eating with an appetite nourish-  
ing food, as a disconsolate mourner  
I have sat down covered with  
ashes: and in the room of ming-  
ling drink or mixing wine with  
water, my days are spent in fasting,  
weeping and lamentation.

10 Especially, which is the most  
painful concomitant, as my suffer-  
ings bear the strong marks of seve-  
rity and thy high displeasure: alas!  
all my exaltation only serves to  
aggravate the misery of my down-  
fall and ruin.

11 Like the evening-shades stretch-  
ing out larger and larger, till they  
are totally lost in darkness, so do  
my days draw to an end: I am  
visibly

<sup>b</sup> The houses in *Palestine* were built flat, and covered with  
strong terrace mortar; like those in *Barbary*. See *Shaw's Trav.* p. 276. So that not only sparrows might, but men  
frequently did keep watch on them.

<sup>i</sup> *Lifted up*, an idiom taken from angry persons, who raise  
up that which they are displeased with, to throw it down  
with the greater violence.

7. I watch, and  
am as a sparrow a-  
long upon the <sup>b</sup>  
house-top.

8. Mine enemies  
reproach me all the  
day; and they that  
are mad against me,  
are sworn against  
me.

9. For I have  
eaten ashes like  
bread, and mingled  
my drink with weep-  
ing;

10. Because of  
thine indignation  
and thy wrath: for  
thou hast <sup>i</sup> lifted me  
up, and cast me  
down.

11. My days are  
like a shadow that  
declineth; and I am  
withered like grass.

visibly decayed as the blasted herb, SECT. 75.  
faded grass, or withered hay.

12. But thou, O **LORD**, shalt endure for ever, and thy remembrance unto all generations.

I must shortly depart this life, **PSALM** cii. 11, 12.  
but in dying I have this comfort, that thou Eternal Deity, shalt continue fixed on thy throne of judgment and glory: and thy memorials shall be preserved, or thy praises celebrated hereafter world without end.

13. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come,

It is a pleasing prospect, even 13 under my last decays, that thou wilt arise to distribute justice, and shew the tenderest mercy to the inhabitants of mount *Zion*; in all appearance the proper season is at hand to distinguish them; even the time appointed and foretold for this most desirable event to take place.

14. For thy servants take pleasure in her stones, and favour the dust thereof.

Among other agreeable circumstances, thy long afflicted people appear greatly desirous that the ruinous city should be rebuilt; make all necessary preparations for that purpose; and have truly at heart or are sensibly concerned as to every thing that respects it.

15. So the heathen shall fear the name of the **LORD**, and all the kings of the earth thy glory.

With the surprizing scenes then 15 of splendid buildings again rising, heathen nations will be led to acknowledge the only living and true **GOD**: and all earthly powers, that hear of the *Jewish* restoration will be struck ever-blessed Being, with thine amazing goodness.

16. When the **LORD** shall build up Zion, he shall appear in his glory.

When the temple on mount 16 *Zion* and the city *Jerusalem* are finished; the excellence and majesty faithfulness and mercy of the great architect, the Almighty Being will appear in a recent instance illustrious and glorious.

For

- SECT. 75.** For these doubtless shine forth  
PSALM with their native lustre and dignity  
**cii. 17.** in extraordinary condescensions:
- and he is truly adorable in peculiarity regarding the pleas of men  
 script of their property and destitute of succour: never, as the rich  
 too often do, treating their petitions with a proud disdain or supercilious silence.
- 18.** This disinterestedness and impartiality, shall be recorded in strong and lasting characters for the encouragement of the succeeding generation: and the people restored in such a wonderful manner as if they were new created, shall celebrate their Almighty Founder's praises.
- 19.** For he hath deigned to throw down looks of regard and compassion from the exalted height of his sacred mansion; from heaven above all, hath the most high God been pleased to take cognizance of the affairs and inhabitants of this lower earthly world.
- 20.** To attend with commiseration to the piteous groans of the distressed, imprisoned, and bound with cords or chains; to releat those that appeared destined for immediate destruction.
- 21.** By further especial displays of divine providence, to give them fresh occasion of thankful acknowledgments in mount Zion; and honourable mention in the city *Jerusalem*.
- 22.** When the dispersed people are again collected to return to their native country; and numbers out of neighbouring nations ready to unite
- 17.** He will regard the prayer of the destitute, and not despise their prayer.
- 18.** This shall be written for the generation to come: and the people which shall be created, shall praise the **Lord**.
- 19.** For he hath looked down from the height of his sanctuary; from heaven did the **Lord** behold the earth:
- 20.** To hear the groaning of the prisoner, to loose those that are appointed to death;
- 21.** To declare the name of the **Lord** in Zion, and his praise in Jerusalem;
- 22.** When the people are gathered together, and the kingdoms to serve the **Lord**.

unite them in the solemnities of Sect. 75.  
worship, a discouraging incident happens which greatly distresses me. **PSALM**

**23** He weakened my strength in the way; he shortened my days.

In the course of my progress cii. 22. with these flattering hopes, my **23** strength was exercised till it seemed altogether exhausted; my days to be cut off in the midst and the years of my forefathers to be denied me.

**24.** I said, O my God, take me not away in the midst of my days; thy years *are* throughout all generations.

Under this calamity I humbly **24** remonstrated,—O my God and Father, hurry me not out of life by an untimely dissolution, like a wicked person, before half my race is run: thy revolving periods bear no proportion to the limited terms of frail mortal's earthly uncertain state, but extend throughout all generations, even to an endless eternity.

**25.** Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

In a remote antiquity, hast thou **25** founded on a solid basis this earth's wonderful structure: the exalted heavens likewise owe all their strength and splendour to thy immense Omnipotence.

**26.** They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a <sup>k</sup> vesture shalt thou change them, and they shall be changed.

They may be traced back to **26** their first rise, for they had a beginning and shall have an end; but through an immeasurable duration thou ever remainest unalterably the same; even all of them, as a garment, shall be worn out with age: as clothing rendered unfit for use, thou wilt pass them away abolish or renew them: and they must necessarily submit to this important change, extinction or renovation.

But

\* Mudge interprets, God should invest himself with a new suit of heavens, as a man would change garments.

**SECT. 75.** But thine existence and attributes, are permanently and invariably the same that they always were; and thy duration is not measured by returning seasons nor shall ever end.

**PSALM** **CII. 27.** Consequently, all thy promises, though at the greatest distance in point of time, shall infallibly be performed: and though I may die before some of them be, and even this whole generation be gathered to our fathers; yet the children of thy faithful servants *Abraham*, *Isaac*, and *Jacob*, who follow their steps of virtue and piety, shall undoubtedly obtain a settled rest: and their off-spring who mind the same things shall be established in an happy state upon an unshaken foundation by thy kind regard, in thy temple and city on earth, or thy presence and glory for ever in heaven.

27. But thou art the same, and thy years shall have no end.

28. The children of thy servants shall continue, and their seed shall be established before thee.

### P S A L M CIII.      S E C T. LXXVI.

*Soliloquy, exciting to confess God's goodness. Instances: Personal. Pardon of sin and recovery of health. National. Relief to the Israelites under oppression. Patience with their provocations, and lenity in their chastisement. The transcendency of divine mercy. Indulgence to human frailty: and eternity of regard to the truly sincere. The Almighty the everlasting Ruler and universally to be celebrated. A psalm of David, upon his recovery from some threat'ning illness.*

#### P S A L M ciii. 1.

**SECT. 76.** **PSALM** **ciii. 1.** **C**ONFESS, O my renewed life, thine obligation to the peculiar favour of the eternal Being: and ye recesses of my heart, or deepest thoughts I can conceive,

#### P S A L M ciii. 1.

**B**LESS the LORD, O my soul: and all that is within me, bless his holy name.

conceive, give glory to his holiness, SECT. 76.  
goodness and mercy.

2. Bless the L O R D ,  
*O* my soul, and  
forget not all his  
benefits.

Again I excite myself, in ex- PSALM  
pressions of the utmost regard to ciii. 1, 2.  
acknowledge the everblessed G O D ;  
and throw not neglect on one in-  
dividual of all his multiplied fa-  
vours.

3. Who forgiveth  
all thine iniquities;  
who healeth all thy  
diseases.

Particularly, the remission of 3  
punishment due to perverseness,  
and the free pardon upon reform-  
ing them of the most absurd and  
wicked courses: binding up also  
dangerous wounds, or healing the  
most grievous wasting diseases.

4. Who redeems-  
eth thy life from  
destruction; who  
crowneth thee with  
loving kindness, and  
tender mercies:

As an estate from alienation by 4  
the nearest kinsman, recovery from  
the pit of destruction when I was  
upon the very brink of it: as a  
crown does the head, surrounding  
me with the richest displays of his  
unmerited bounty and most affec-  
tionate commiseration.

5. Who satisfieth  
thy mouth with good  
things; so that thy  
youth is renewed  
like the <sup>1</sup> eagles.

In the room of meagre diet, an 5  
healthy appetite, plenty of nourish-  
ing food, and strength derived from  
it: so that now recovering all my  
youthful vigour and sprightliness, I  
resemble the ancient eagle in her  
renewed plumes.

6. The L O R D ex-  
ecuteth righteousness  
and judgment  
for all that are op-  
pressed.

Neither is it to a few particular 6  
instances, that the divine favours  
are extended; but some way in due  
time, he administers justice and  
performs deliverance for all that  
are afflicted and loaded with in-  
jurious cruel usage.

Upon

<sup>1</sup> Eagles, supposed to take their name from thence, are said to have their moulting times and their feathers renewed at near the age of a hundred years, Mic. i. 16. I Iai. xl. 30. They that wait on the Lord shall renew their strength, as eagles they shall send up, or sprout out their feathers.

**SECT. 76.** Upon *Moses's* request he clearly revealed to him the nature and manner of his dealings, his genuine designs and most gracious dispositions respecting the children of *Israel*.

**PSALM  
ciii. 7.**

7. He made known his ways unto <sup>m</sup> *Moses*, his acts unto the children of *Israel*.

8 To the following purpose it was proclaimed, and innumerable facts have shewed, that the **LORD** is the origin of all kind and good, the center of all tender affections: that as to his anger he restrains it with an infinite patience and forbearance: and as the most plentiful showers do the grass, he would choose to encrease and multiply all exhibitions of an extraordinary beneficence, all circumstances that tend to promote the most perfect happiness.

9 He may see it necessary to correct men's faulty errors, and contend with them by inflicting judgments, but when they reform, he will not always do this; neither will he with an eye of vengeance watch opportunities to shoot arrows of indignation: not with an unrelenting rigour confine them to prison, and guard it without releasing them.

10 There is no manner of proportion betwixt his greatest punishments and our manifold transgressions: neither hath he rendered evil and misery to us in any degree like what we have committed to deserve them.

11 So much otherwise, that to the extent that the highest heaven is above this earth, to that measure hath

8. The **LORD** is merciful and gracious, slow to anger, and plenteous in mercy.

9. He will not always chide: neither will he keep <sup>his</sup> anger for ever.

10. He hath not dealt with us after our sins: nor rewarded us according to our iniquities.

11. For as the heaven is high above the earth, so great is his

<sup>m</sup> See *Exod.* xxxiii. 13, 19.

his ~~mercy~~ toward them that fear him.

hath his inexpressible kindness pre- Sect. 76.  
PSALM  
CIII. 14.  
vailed, and exceeded all the hopes  
of his regular worshippers and sin-  
cere servants.

12. As far as the east is from the west; so far hath he removed our transgressions from us.

To an equal distance as the east is separated from the west; so far, as to punishing them, hath his boundless mercy removed from us, and fully pardoned our forsaken and amended prevarications.

13. Like as a father pitith his children, so the LORD pitith them that fear him.

And as to the afflictions of his dutiful off-spring, the most affectionate of earthly parents never were more exquisitely sensible of their children's pain and grief, than the good LORD hath appeared concerned to relieve them.

14. For he knoweth our frame: he remembereth that we are dust.

For as the potter knoweth the clay of which his vessel is formed, he is perfectly acquainted with the brittle materials whereof he hath fashioned our mortal bodies: neither does he forget, that however curious and wonderful the dust, yet it is only dust.

15. As for man his days are as grass: as a flower of the field, so he flourisheth.

As for man in this view of him, he is a miserable dying creature: and his few and evil days may properly be compared to the short-lived herbage: as a tender fading flower which the field produces, which blows and a short time looks gay, so does he a while flourish.

16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

For the blasting wind in its violent motion only sweeps or brushes it, and it withers; and comes to nothing: even its place no more acknowledges such a postleffor: so soon dies all human glory, and secular affairs loose all signification.

17. But the mercy of the LORD is from ever-

But happy for us the divine beneficence is not circumscribed by and

**SECT. 76.** and limited to a state of being of everlasting to everlasting upon them such remarkable brevity and frailty; it is strictly eternal, taking in the future existence and ensuring the everlasting happiness, after their mortal bodies are returned to dust, of those who fear God and keep his commandments: and as to those they leave behind, if they maintain the same character, his bounty extends and his promises shall be fulfilled, constituting their endless felicity to children's children, even to all ages and generations.

**18** His omnipotence and goodness shall never fail, nor their felicity end, who are scrupulously careful to perform the conditions whereupon he hath engaged them: or who diligently study and uniformly practise according to his precepts.

**19** There undoubtedly remains a future retribution; God's throne for impartial judgment is erected in the heavens; and his dominion over the universe of being, shall subdue and finally triumph over whatever opposes it.

**20** Let all men be filled with admiring thoughts of the great JEHOVAH; not only men but do you likewise adore him, O ye his angels of an higher order and endued with nobler powers; who with pleasure execute his high commands, and are ever ready to go and come at his bidding.

**21** In your exalted department, acknowledge him, O ye winged armies or constant guards, who attend upon his royal person, and perform with the utmost ardour and alacrity whatever his supreme pleasure assigns you.

**18.** To such as keep his covenant, and to those that remember his commandments to do them.

**19.** The LOR D hath prepared his throne in the heavens; and his kingdom ruleth over all.

**20.** Bless the LOR D, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word.

**21.** Bless ye the LOR D, all ye his hosts; ye ministers of his that do his pleasure.

22 Bless the L O R D ,  
all his works in all  
places of his do-  
mination: bless the  
L O R D , O my soul.

Comport with the noblest views SECT. 77.  
of his giving you being, thereby ascribing to the L O R D due honour, PSALM  
all his productions throughout his ciii. 22.  
immense territories; O be active  
every faculty and affection of my  
whole soul, to confess and adore  
the all-perfect Being.

P S A L M CIV. S E C T. LXXVII.

*The divine supreme greatness an incentive to acknowledge and adore him. His attributes conspicuous in creating the heavens, earth and seas. In the preservation of all things. On some occasions in withdrawing his regard, afterwards in returning it. His glory eternal. The impenitent wicked to be destroyed. The author uncertain.*

PSALM CIV. I.

**B**less the LORd,  
O my soul; O  
LORd my God, thou  
art very great, thou  
art clothed with  
honour and majesty.

**2** Who coverest  
thyself with light as  
with a garment; who  
stretchest out the  
heavens like a cur-  
tain.

" A probable allusion to the manner of their building houses in the eastern countries, round a court; in which upon extraordinary occasions company is entertained; being spread with matts and carpets; and sheltered, otherwise being open, from the heat of the sun by a large umbrella or veil, which being expanded upon ropes reaching across from one side of the top of the house to the other may be folded or unfolded at pleasure. *Sbaus Trav.* p. 247.

## P S A L M c i v . I .

**B**E aroused every power of **SECT. 77.**  
thought and man within me,  
and active to make honourable **PSALM**  
mention of the great original of all  
**civ. 1.**  
things: O my rightful Owner and  
Creator, thou art astonishingly ex-  
cellent, exalted infinitely, and in  
every respect adequate, to the per-  
formance of whatever is magni-  
ficent and glorious.

Who in the primæval surprizing work of light, as in a spangled glittering robe shroudest thyself from human view: who surroundest the earth with atmosphere or re-

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C

gions

SECT. 77. gions of air, as with a tester canopy ;  
or curtains so connected as to con-  
 PSALM stitute a pavilion or tabernacle.  
 civ. 2.

- Who as laying firm with beams  
 3 the upper stories of the sky, by his  
 wonderful agency supporteth the  
 unsteady fluid waters in those airy  
 regions; who appointeth the col-  
 lections thereof in clouds to be  
 the flying chariots for his angels to  
 ride in; who dispatches these mini-  
 sters with expedition, by the wing-  
 ed winds as rolling wheels, on their  
 respective destinations to serve his  
 mighty purposes:
- 4 Who hasteneth his attendant in-  
 telligences to execute his important  
 commands with the rapidity of the  
 most furious blasts or driving hur-  
 ricones: who inspireth his awful  
 messengers with a matchless vigour  
 like the blazing meteor, the pene-  
 trating light'ning or the roaring  
 thunder:
- 5 As to this habitable earth, who  
 enacted for its stability such laws,  
 or as it were layed its ground-work  
 upon so solid a support, that with-  
 out his peremptory order, it should  
 never be liable to be shaken or  
 unsettled.
- 6 And yet once, when the imagi-  
 nations of men's hearts were alto-  
 gether
3. Who layeth the  
 beams of his chambers in the waters;  
 who maketh the clouds his chariot;  
 who walketh upon the wings of the  
 wind:
4. Who maketh  
 his angels spirits: his  
 ministers a flaming  
 fire:
5. Who laid the  
 foundations of the  
 earth, *that it should*  
 not be removed for  
 ever.
6. Thou coveredst  
 it with the deep, as  
 with

<sup>o</sup> Chambers, are supposed to allude to independent houses the easterns have, annexed to the greater, consisting of one or two rooms and terrace above them. Sometimes they were built over the porch or gate-way; and had privy stairs into the porch or street, by which they might pass without giving the house any disturbance. Their use was to lodge strangers: and for the men to retire for devotion or diversion. One of the rooms in these separate houses, among the Jews was wholly appropriated to the former, and called *υπέρων* an upper room, *Dan.* vi. 10. *Act.* i. 13. See Shaw's *Trav.* p. 280.

<sup>with a garment:</sup> the ~~gather~~ evil, thou coveredst it by <sup>SECT.</sup> 77. waters ~~flood~~ above the mountains.

<sup>opening the profound abyss, and</sup> didst as it were wrap or swaddle it <sup>PSALM</sup> with watry element as with a garment: the deluge rose and for some time remained above the highest mountains.

7. At thy rebuke they fled; at the voice of thy thunder they hastened away.

At thy sovereign check, like men in imminent danger, the waters instantly dispersed: no sooner was thy powerful voice of alarming thunder heard than they retreated in rushing torrents with the utmost precipitation.

8. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

In this their division or separation, some portions of them were made to ascend through secret passages to the height of lofty hills; others descend by the valleys into proper receptacles provided, or channels cut out and determined for them.

9. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

Their boundaries are fixed; and sands restrain or shores so limit them, that however they may sometimes rage, they cannot go beyond them, nor return to cover the earth or deluge the dry land.

10. He sendeth the springs into the valleys, *which* run among the hills.

According to the laws of the same admirable providence, they are conveyed through subterraneous passages and purified, so as to break forth in the sweetest springs; emptying themselves into rivers that run in the valleys between the hills, and afford constant supplies.

11. They give drink to every beast of the field: the wild asses quench their thirst.

Mankind are not only thus furnished, but the whole brutal creation drink plentifully of refreshing element: wild asses from sandy deserts

C 2

<sup>p</sup> Travellers are said to observe the tracks of these creatures in sandy deserts and follow them in order to find water.

**SECT. 77.** deserts find sufficient to relieve their  
 violent appetite, or assuage their  
 most eager thirst.

**PSALM civ. 11.**

**12** In trees growing near fountains  
 or on the banks of rivers shall the  
 fowls of heavens build their nests;  
 and among their boughs raise their  
 songs: after they have drank strain  
 their warbling throats.

**13** That the highest mountains want  
 not moisture, he bedeweth them  
 from his upper stories of exhaled  
 vapours: such is his abundant kind  
 provision of fountains rains and  
 rivers, that they are sufficient for  
 all purposes to every region of this  
 inhabited world.

**14** Hereby all climates are refreshed,  
 from time to time invigorated, and  
 the shooting grass produced for the  
 cattle's support, with numerous ve-  
 getables for man's accommodation:  
 out of the fertile ground, duly cul-  
 tivated, as out of an inexhaustible  
 store house proceed all kinds of  
 wholesome aliment.

**15** Particularly, the vine's generous  
 juice which exhilarateth man's  
 spirits; the olive's soothing fruit  
 which wonderfully enlivens his  
 aspect and complexion; and bread-  
 corn the great support of his animal  
 frame.

**16** The forest-trees which never  
 employed any human skill or pains  
 to plant or cultivate them, yet  
 grow and flourish: the cedars also  
 or pines of Lebanon, which nature  
 alone

**12.** By them shall  
 the fowls of the  
 heaven have their  
 habitation, *which*  
 sing among the  
 branches.

**13.** He watereth  
 the hills from his  
 chambers: the earth  
 is satisfied with the  
 fruit of thy works.

**14.** He causeth  
 the grafs to grow  
 for the cattle, and  
 herb for the service  
 of man, that he may  
 bring forth food out  
 of the earth.

**15.** And wine  
*that* maketh glad  
 the heart of man,  
 and oil to make  
 his face to shine,  
 and bread *which*  
 strengtheneth man's  
 heart.

**16.** The trees of  
 the Lord are full of  
*sap*: the <sup>q</sup> cedars of  
 Lebanon which he  
 hath planted.

<sup>q</sup> Celsus faith, that the tree properly called cedar, is of  
 the juniper kind and bears berries: and that the cedar  
 of Lebanon bears cones, and was therefore the *abies* or  
 fir-tree.

alone hath planted, and providence **SECT. 77.**  
maintained.

**PSALM**  
**civ. 16,17.**

17. Where the birds make their nests: as for the stork, the fir-trees are her house.

In the branches whereof, the smaller birds as instinct directs most artificially build their nests: the dutious stork from the same uniform guidance fixes her residence in the tallest firs or most lofty cedars.

18. The high hills are a refuge for the wild goats, and the rocks for the conies.

The barren parts of the earth **18** have their uses, the acclivities of exalted hills afford shelter and safety to the shagged wild-goats, and the cavernous rocks to the mountain mice.

19. He appointeth the moon for seasons: the sun knoweth his going down.

He hath so constituted the moon's **19** regular increase and decrease, as thereby to determine certain periods of transient duration: and the sun is under an infallible direction when to set upon our hemisphere.

20. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth:

By the absence of this grand **20** luminary, thou makest the darkness of night in due course come on; when man retires to his dwelling; and all the beasts of the forest, that for the dread of him had confined themselves, grow bold enough to venture forth.

21. The young lions roar after their prey, and seek their meat from God.

To procure subsistence, and **21** spread terror among the herds, young lions roar most horribly: following natural instinct for, and owing it to the laws of providence and the divine especial beneficence exclusive of all human succour.

22. The sun ariseth, they gather themselves together, and lay them down in their dens.

The rising sun no sooner disperses **22** the shades of night; than the prowling tribe congregate into one place, and betake themselves to their respective dens, to lie down and rest there.

23. Man goeth forth to his work, and

At the same time, man born **23** for labour issues forth, in the sweat

**SECT. 77.** of his brow to earn his daily bread, and to his labour,  
— at some secular calling: more par-  
**PSALM** ticularly at agriculture; plowing  
**civ. 23.** and sowing, until the evening re-  
turns and invites his repose.

**24** Eternal Architect, what multi-  
plicity and variety are there obvious  
in thy universal formations! Great  
Oeconomist, with what an admir-  
able contrivance and unsearchable  
wisdom is the whole conducted?  
All the habitable earth is most  
richly stored with thy possessions  
and the objects of thy constant  
inspection.

**25** His certain property is this every  
way extended and most capacious  
ocean: which notwithstanding its  
seeming uniformity is surprizingly  
diversified for its scenes of existence:  
wherein are numberless living self-  
moving creatures: animals of a  
very diminutive size and of the  
largest dimensions.

**26** There as so many floating castles  
the freighted navies sail: there dwells  
that sea-monster the enormous  
whale, which thou hast so pro-  
duced and in all respects fortified,  
that he sports at large, derides all  
assaults, and defies all dangers.

**27** All these, as attentive expecting  
vassals on a mighty **LORD**, wholly  
depend on the constant care of thy  
immense providence: that they may  
be seasonably supplied with food  
convenient for them.

**28** In proportion to thy kind distri-  
bution, as into a scrip or bag they  
glean or gather: thou openest thine  
hand most liberally, they collect  
largely and enjoy the greatest  
plenty,

**24. O Lord,** how  
manifold are thy  
works! in wisdom  
hast thou made them  
all: the earth is full  
of thy riches.

**25. So is this great**  
and wide sea, where-  
in are things creep-  
ing innumerable,  
both small and great  
beast.

**26. There go the**  
ships; *there is* that  
Leviathan, *whom*  
thou hast made to  
play therein.

**27. These wait**  
all upon thee: that  
thou mayest give  
*them* their meat in  
due season.

**28. That** thou  
give it them, they  
gather: thou open-  
est thine hand, they  
are filled with good.

29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31. The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32. He looketh on the earth, and it trembleth: he toucheth the hills and they smoke.

33. I will sing unto the LORD as long as I live: I will sing praise unto my God, while I have my being.

34. My meditation on him shall be sweet: I will be glad in the LORD.

Ashiding thy face, thou suspendest the more gracious influences of thy providence, and a drought or famine early distresses them: thou gatherest to thyself their breath of life, in dying agonies they expire, and return to their primitive earth and dust.

Thou exertest thy creative power, or dispatchest thy all enlivening spirit, a new generation succeeds to their place: and fresh life and vigour, like the verdure of spring, is restored to the whole visible creation.

Throughout all duration affairs shall be so conducted as redounds to God's glory, and displays his wisdom power and goodness: with a peculiar complacency the Almighty at first declared his works to be exceeding good, and those of them which answer his purpose and are conformable to his precepts, will always be acceptable to him.

If they do otherwise they cannot but be in the greatest danger from his terrible displeasure, for he only looketh with indignation on the solid earth, and it forthwith trembles: With an hostile hand toucheth the aspiring hills, and they instantly rise in smoky columns.

'Tis my determined purpose to the farthest term of life to serve God, and sing to his honour: while being reason and voice remain, in the most perfect compositions I will celebrate his praises.

As a mixture of the most suitable ingredients to the palate, so acceptable and entertaining shall my enlargement be on the divine attributes

**SECT. 77.** attributes and praises: the exercises  
 of virtue and piety will always  
**PSALM** give me the highest pleasure.  
**civ. 34.**

**35** Let sinners who are impenitent  
 and insensible to all arguments for  
 godliness, be extirpated from the  
 earth: and such as make no differ-  
 ence betwixt right or wrong virtue  
 or vice utterly perish. For my  
 part, I do acknowledge and adore  
 the Almighty: do you likewise all  
 ye people join me, and ascribe to  
 him all possible homage.

35. Let the sin-  
 ners' be consumed  
 out of the earth, and  
 let the wicked be  
 no more: bles thou  
 the **Lord**, O my  
 soul. Praise ye the  
**Lord**.

### P S A L M C V.      S E C T. LXXVIII.

*Exhortation to commemorate God's wonderful works.  
 His grant of favour to the patriarchs and their de-  
 scendants. His protection of them. A sketch of Joseph's  
 history. The Israelite's removal into Egypt. Hard-  
 ships. Deliverance. Settlement in the land of Canaan.  
 The former part composed by David, and delivered to  
 Asaph. 1 Chron. xvi. 8.*

#### P S A L M X V. I.

**SECT. 78.** **O**N all accounts shew gratitude,  
**PSALM** **O** assembled *Israelites*, to  
**civ. 1.** your greatest benefactor, the most  
 bountiful JEHOVAH: distinguish  
 from all rival gods, his perfections  
 and providence: and even in the  
 presence of heathens who disown  
 him, announce those performances  
 in our favour, which are the plain  
 proofs of his existence and undeni-  
 able effects of his Omnipotence.

**2.** Sing psalms of praise, celebrate  
 him with tuneful voices in the  
 noblest compositions: in your ordi-  
 nary discourse freely enlarge on the  
 wonders of his power and wisdom.

#### P S A L M C V. I.

**O** Give thanks  
 unto the Lord;  
 call upon his name:  
 make known his  
 deeds among the  
 people.

**2.** Sing unto him,  
 sing psalms unto  
 him: talk ye of all  
 his wondrous works.

3. Glory ye in his holy name: let the heart of them rejoice that seek the **LORD**.

Elevate to the utmost your con- SECT. 78.  
ceptions of the divine moral attributes, as what he peculiarly glories in and you may entirely rely on: let them enjoy a perpetual serenity and satisfaction, who by contemplating and imitating these, desire and endeavour to obtain God's favour.

4. Seek the Lord, and his strength: seek his face evermore.

Address constantly your homage to the eternal Deity, and to the ark of his covenant whereby he has so frequently strengthened you that he will always do it, to vanquish your enemies: ever aim by a manly and rational virtue and piety to secure his kind regard.

5. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

Make grateful and honourable mention of the astonishing works that he hath performed: his miracles which have given sanction to his admonitions and precepts; and the awful judgments which he hath pronounced and executed.

6. O ye seed of Abraham his servant, ye children of Jacob his chosen.

Seriously attend to these, O ye descendants from faithful *Abraham*; ye posterity of *Jacob*, whom he hath selected out of all the world to become his people, the depositaries of true religion, and distinguished for national privileges.

7. He is the **LORD** our God: his judgments are in all the earth.

The sovereign **LORD** of the whole creation, by virtue of an especial grant is peculiarly related to our beloved nation: his interpositions in our favour, and to the overthrow of our enemies, whose jurisdiction is unlimited, are everywhere known and spoken of.

8. He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

It hath appeared that he re- 8  
membered the grant or promise as one which should never be revoked: the declaration, agreeable to its tenour, constituted to remain firm and

**SECT. 78.** and unalterable through a thousand  
 generations even to the end of  
**PSALM** time.

**cv. 8.** Which he primarily engaged to  
 9, 10, 11. *Abraham*; with the solemnity of  
 an oath assured unto *Isaac*; and  
 further ratified to *Jacob*, to be  
 entered upon record, as a standing  
 ordinance, for the benefit of the  
 children of *Israel*, which no re-  
 volving years should alter: expressly  
 declaring to them one after an-  
 other,—the same as if I now gave  
 it, have I designed and will give  
 you the land of *Canaan*: as if it  
 was measured out by lines, it is  
 fully determined to be assigned you  
 to possess or by separate portions  
 inherit it.

9, 10, and 11.  
 Which covenant he  
 made with Abra-  
 ham, and his oath  
 unto Isaac; And  
 confirmed the same  
 unto Jacob for a  
 law, and to Israel  
 for an everlasting  
 covenant; Saying,  
 unto thee will I give  
 the land of Canaan,  
 the lot of your inhe-  
 ritance.

**12.** Remarkable in this event, it was  
 positively insured at a time when  
 there was the least human probabi-  
 lity of its ever-happening; their  
 numbers were so inconsiderable:  
 they were an exceeding small body;  
 unconnected with the rest of the  
 world, and almost destitute of a  
 settled habitation.

12. When they  
 were but a few men  
 in number; yea, very  
 few and strangers  
 in it:

**13.** When they continued in no one  
 place long enough to gain a firm  
 footing; but were perpetually trans-  
 ferring themselves from nation to  
 nation, from kingdom to kingdom.

13. When they  
 went from one na-  
 tion to another, from  
 one kingdom to an-  
 other people:

**14.** In this precarious wandering  
 situation, his providence never de-  
 serted, so that any man bore hard  
 on them with impunity: he con-  
 vinced even the kings *Abimelech*  
 and *Pharaoh* of their rashness and  
 error, or shewed them their faults  
 touching his servants.

14. He suffered  
 no man to do them  
 wrong: yea, he re-  
 proved kings for  
 their sakes;

**15.** Giving them sufficient intim-  
 ations, that it was at their own  
 peril,

15. Saying, Touch  
 not mine anointed,  
 and

and do my prophets  
no harm.

peril, if they reached out an hostile **SECT. 78.**  
arm against their persons, which were  
were sacred as those of princes: or **PSALM**  
gave uneasiness and vexation to **cv. 15.**  
prophets, whose peace and safety  
should be inviolable.

16. Moreover, he  
called for a famine  
upon the land: he  
brake the whole staff  
of bread.

Again, he bid a famine rage in **16**  
the land of *Canaan*, they were  
divested as of support by a broken  
staff, of the principal article of  
necessary sustenance, by a scarcity  
of bread-corn.

17. He sent a man  
before them, *even*  
Joseph, *who* was  
sold for a servant;

To provide his people against, **17**  
or succour them under this calamity,  
he dispatched previous to it a  
man of their own family, to a  
foreign country, to be in readiness  
to supply them with corn when  
they had occasion: *viz.* Jacob's  
son Joseph, whom his envious  
brethren sold for a slave to the  
*Ishmaelites*.

18. Whose feet  
they hurt with fet-  
ters: he was laid in  
iron:

Who was purchased by the **E- 18**  
*gyptians*, and for resisting the vile  
solicitations of his adulterous mis-  
tress, falsely accused; imprisoned  
and his feet or legs oppressed with  
heavy fetters: even with iron  
chains which penetrated deep or  
were excessively painful and grie-  
vous.

19. Until the time  
that his word came:  
the word of the  
LORD tried him.

And continued in that state of **19**  
misery, until the time that it hap-  
pened exactly as he had spoken:  
some unforeseen events were com-  
municated in dreams: he explained  
these: the facts answered, and  
shewed him to be an extraordinary  
person and cleared his character  
from all imputations.

20. The king sent  
and loosed him;

The king of *Egypt* being advised **20**  
of sent for him; approved his inter-  
even.

\* *Loosed*, Heb. made him skip, or leap with a sudden  
springing motion. *Go free*—opened the door.

**Sect. 78.** pretation and discharged him from even the ruler of the people, and let him go free.  
 PSALM himself on his own account opened cv. 20. the prison doors.

21 He moreover advanced him to the highest office in his court, and the principal direction or administration of affairs throughout his kingdom.

22 To that degree of authority, that he was only accountable to his royal master, though at pleasure he inflicted punishments on chiefs, dictated to senators, or instructed judges.

23 His father *Israel* being invited by *Pharaoh*, removed with his family into *Egypt*; and the plain man *Jacob* had assigned him to sojourn in, separate from the natives, a most valuable part of that fertile country, stiled *Mizraim* from its original founder the son of *Ham*.

24 In which happy situation, heaven's blessing early increased the beloved people to a number almost incredible: and whose ever envy or jealousy might be excited thereby, yet they were able to defend themselves.

25 Their enemies's apprehensive fears soon grew into a settled hatred; and what they could not effect by force, they endeavoured by artful designs formed to deceive and subvert them.

26 When their oppressions were heightened so as to become quite intolerable, he appointed his servant *Moses*, his messenger to *Pharaoh*;

21. He made him <sup>s</sup> LORD of his house, and ruler of all his substance.

22. To bind his princes at his pleasure: and teach his senators wisdom.

23. Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24. And he increased his people greatly, and made them stronger than their enemies.

25. He turned their heart to hate his people, to deal subtilly with his servants.

26. He sent Moses his servant; and Aaron whom he had chosen.

<sup>s</sup> The particular departments seem to be, Lord-chamberlain of the household and Lord of the treasury, or Chancellor of the exchequer.

raoh; and Aaron whom he selected <sup>SECT</sup> 78.  
to join him in the embassy.

27. They shewed  
his signs among  
them, and wonders  
in the land of Ham.

Which when it was rejected, by <sup>PSALM</sup>  
divine order they proceeded to ex-  
cv. 26, 27.  
hibit a series of extraordinary  
works; and prodigies of power in  
confirmation of their commission,  
enough to strike with terror the  
land of Ham.

28. He sent dark-  
ness, and made it  
dark; and they re-  
belled not against  
his word.

In the course of calamities he<sup>28</sup>  
sent darkness, and all things were in-  
stantly involved in the thickest pal-  
pable obscurity: whatever danger  
they were in from the haughty  
monarch's strongest resentment;  
*Moses* and *Aaron* disobeyed not, but  
punctually executed the divine  
mandates, and the event as punc-  
tually followed.

29. He turned  
their waters into  
blood and slew their  
fish.

Antecedent to this, he had smit-<sup>29</sup>  
ten their waters with *Aaron*'s rod,  
and converted them into blood; so  
that all the fish in the river died.

30. Their land  
brought forth frogs  
in abundance, in the  
chambers of their  
kings.

At giving the like signal frogs so<sup>30</sup>  
multiplied that the whole land was  
covered with them; neither were  
their king's rooms of retirement  
free from their croaking numbers.

31. He spake, and  
there came divers  
sorts of flies, and "<sup>u</sup>  
lice in all their coasts.

Again he commanded and the<sup>31</sup>  
plague of dog-flies immediately  
followed, after the sticking vermin  
lice had infested all their country.

32. He gave them  
hail for rain, and  
flaming fire in their  
land.

Instead of gentle drops of ferti-<sup>32</sup>  
lizing rain, he made the clouds  
descend in heavy showers of rattling  
hail, intermixed with flaming fire  
or

<sup>t</sup> Some naturalists place these among mixed animals, par-  
taking of beast partly, and partly of fish: and there is said  
to be a small green frog that perches on trees and is veno-  
mous.

<sup>u</sup> Lice, their name *Bochart* derives from the steadiness  
with which they adhere to the human body.

SECT. 78. or blazing light'ning; which consumed the profits of their ground.

PSALM cv. 32,33. Their vines likewise felt the sudden fatal blow, and their fig-trees: as an earthen vessel is broken, or ship split against the rocks, such destruction happened from his tempest among the unsheltered trees in their borders.

34, 35 He farther issued out orders, and armies of multiplying locusts appeared in array; also innumerable of the most voracious species of them: which eat up the remaining herbage; even devoured or spoiled the whole produce of the land.

36 To shut up the tragic scene, in one dismal night he slew all the first born, both of man and beast throughout the kingdom; the most valuable healthy and vigorous of their men, herds, and flocks.

37 This procured their dismission, and their departure was so conducted as to be accompanied with *Egyptian* riches, jewels, gold and silver: further, notwithstanding their numbers hardships and suddenness of removal, not an individual stayed behind through sickness, age, or infirmity.

38 As obstinately as they had opposed it, all *Egypt* expressed a general satisfaction in their quitting that country; for this last calamity especially had thrown them into the utmost consternation: if they persisted to detain them, they firmly believed,

33. He smote their vines also, and their fig-trees, and brake the trees of their coasts.

34 and 35. He spake, and the locusts came, and <sup>w</sup> caterpillars, and that without number, And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the first-born in their land, the chief of all their strength.

37. He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

38. Egypt was glad when they departed; for the fear of them fell upon them.

<sup>w</sup> Caterpillar. The *scarabaeus arboreus*, or hedge Chaser, a species of locusts, so called from its gnawing of herbage and trees. Vid. Boch. Hieroz. L. IV. C. II. p. 454. Philos. Trans. No. 234. p. 741.

believed, they must all likewise **SECT. 78.**  
perish.

39. *He spread a x  
cloud for a covering;  
and fire to give light  
in the night.*

Their marches in the wilderness **PSALM  
cv. 38,39.**  
were screened from scorching heat  
and pursuing foes, with a thick  
cloud spread over them in the day-  
time; and guided by a pillar of fire  
in the night.

40. *The people asked,  
and he brought  
quails; and satisfied  
them with the bread  
of heaven.*

They asked him to give animal **40**  
food, and he brought in the greatest  
plenty to their tent doors the de-  
licious quails; and in showers of  
manna gave them to satiety of the  
bread of heaven.

41. *He opened the  
rock, and the waters  
gushed out; they ran  
in the dry places  
like a river.*

When they repined for want of **41**  
water, by *Moses's* wand he open-  
ed the flinty rock, and it issued  
forth in the largest quantity: it  
flowed in the barren desert like a  
strong current or full river.

42. *For he remem-  
bered his holy pro-  
mise, and Abraham  
his servant.*

For he was never unmindful of **42**  
his sacred and inviolable engage-  
ment, and of his faithful servant  
*Abraham.*

43. *And he brought  
forth his people with  
joy, and his chosen  
with gladness:*

Wherefore he brought his pecu- **43**  
liar people out of a miserable servi-  
tude with joy; and those whom he  
had selected from the rest of man-  
kind, with shouting and singing:

And

\* *Sbaru observes concerning this country, that there are not any pastures covered with flocks in it, nor valleys enriched with corn: no olive-yards or vineyards: but the whole is a desolate lonesome wilderness, only diversified by sandy plains and mountains, formed of naked rocks and craggy precipices,—never except sometimes at the equinoxes, refreshed with rains; the few hardy vegetables produced there are shrunk by a perpetual drought, and the dews of the night are in a manner rendered insufficient for the purposes of vegetation, by the scorching heat of the sun in the day: the intense cold of the one, and the heat of the other clearly account for the provision of providence in spreading over the *Israelites*, a cloud to be a covering by day, and fire to give light [and heat] in the night-season.*

**SECT. 78.** And as he had promised, gave  
 PSALM the posterity of that patriarch the  
 cv. 44. heathen lands to possess: they en-  
 joyed as their rightful property  
 what had employed the labour of  
 the seven nations to cultivate and  
 improve it.

**45** With this view ultimately, that  
 they might duly observe his positive  
 institutions, and keep inviolate his  
 standing laws of universal righ-  
 teousness. Ascribe to the L ORD  
 everlasting praises.

44. And gave  
 them the lands of  
 the heathen; and  
 they inherited the  
 labour of the people.

45. That they  
 might observe his  
 statutes, and keep  
 his laws. Praise ye  
 the L ORD.

### P S A L M C V I .      S E C T . L X X I X .

*Thanksgiving man's duty, and obedience his happiness.  
 Intercession for national prosperity. Confession of sins.  
 Commemoration of mercies. Provocations and their  
 chastisement. The divine lenity. Prayer for salva-  
 tion. The author supposed to be David. See 1 Chron.  
 xvi. 7, 36, 37. The title, praise the Lord: Placed  
 in this and several other psalms in the text, as the  
 first clause.*

#### P S A L M c v i . 1 .

**SECT. 79.** **M**ANIFEST becoming ap-  
 PSALM prehensions of the ever-blessed  
 cvi. 1. Deity and unfeigned gratitude to  
 him; for he certainly employs all  
 his attributes to the glorious pur-  
 poses of a disinterested goodness;  
 his liberality and mercy are im-  
 mutable unbounded and everlasting.

2 Who can elevate his conceptions,  
 or form suitable expressions to dis-  
 course on the sublimest of subjects  
 even the divine excellencies? What  
 mortal eloquence declare the num-  
 berless instances of his superinten-  
 dency and direction, which infer  
 obligation and richly merit the  
 highest praises.

#### P S A L M c v i . 1 .

**P**RAISE ye the  
 L ORD, O give  
 thanks unto the  
 L ORD; for he is  
 good; for his mercy  
 endureth for ever.

2. Who can utter  
 the mighty acts of  
 the L ORD? who can  
 shew forth all his  
 praise?

In

3. Blessed are they  
that keep judgment:  
*and he* that doeth  
righteousness at all  
times.

In the most proper way of doing SECT. 79.  
him honour, and establishing their own happiness, are they who take the utmost care by the constant tenour of their obedience never to provoke him to punish them; and the truly good man who on all occasions acts as integrity and benevolence dictate.

4. Remember me,  
O LORD, with the  
favour that thou  
bearest unto thy peo-  
ple: O visit me with  
thy salvation:

This I hope is my sincere endeavour: and I humbly intreat, O Almighty GOD, that thou would'st not forget me in thy distributive favours intended for and promised to thy beloved people: let my safety and welfare be thy peculiar care in the most important deliverance, or the great salvation.

5. That I may  
see the good of thy  
chosen, that I may  
rejoice in the glad-  
ness of thy nation,  
that I may glory  
with thine inherit-  
ance.

That I may be a glad spectator of the prosperity of thy select and nobly privileged people: that I may be so happy to bear a part in the publick rejoicings of thy favourite nation; that I may exult and triumph most gloriously in company with the blessed inhabitants of that land which is peculiarly thy heritage.

6. We have sinned  
with our fathers: we  
have committed ini-  
quity, we have done  
wickedly.

Previously, alas! to our reasonably expecting this most desirable state of things, a reformation must be set on foot; for like our rebellious ancestors we have deviated from GOD's laws: in the plainest cases of duty and virtue have wilfully erred: our grievous enormities have thrown every thing into confusion.

7. Our fathers  
understood not thy  
wonders in Egypt;  
they remembered  
not

Our unthinking forefathers did not duly attend to the important meaning of the most astonishing displays of providence in the land of *Egypt*: they reflected not on so

SECT. 79. as to improve a series of the most distinguished favours; but with ~~PSALM~~ their diffidence and repining provoked him at the sea, even at the Red-sea.

8 As to themselves they were utterly unworthy, yet he wrought out their deliverance, for the sake of the honour of his own perfection and providence, and that his Omnipotence might be manifest to the conviction of all the world.

9 As its sovereign controller he gave one severe check to the unruly element of the Red-sea, and it instantly left the channel dry: whereby he conducted them on as firm a bottom through the deepest parts of it, as if they had travelled in a sandy desert.

10 And in this wonderful manner rescued them from the formidable power and implacable resentment of haughty *Pharaoh*, and his numerous host, who pursued them: and delivered them from the danger of bondage or destruction wherewith the enemy threat'ned them.

11 The waters returned upon and overwhelmed the *Egyptians*: neither being able to proceed nor retreat, not an individual survived the rash enterprize the fatal catastrophe.

12 They could not then doubt their own miraculous preservation; they were fully satisfied that the divine faithfulness might be depended on: and on the opposite strand joined *Moses* in a devout song of grateful triumph.

8. Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known.

9. He rebuked the Red-sea also, and it was dried up: so he led them through the depths, as thro' the wilderness.

10. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11. And the waters covered their enemies: there was not one of them left.

12. Then believed they his words; they sang his praise.

13. They soon forgot his works; they waited not for his comfort:

Their wonder and conviction were short-lived: they relapsed to their usual discontents, and forgat to all purposes his mighty works, as if they had never seen them: they were too hasty and impatient to be resigned to the Almighty's direction, and acquiesce as to the manner, or wait the time of his supplying their wants.

SECT. 79.  
PSALM,  
cvi. 13.

14. But lusted exceedingly in the wilderness, and tempted God in the desert.

But longed most inordinately for flesh-meat in the wilderness; and in that vast solitude, according to their own extravagant humours prescribed to providence, and required experiments of divine Omnipotence.

15. And he gave them their request; but sent y leanness into their soul.

To satisfy them what he was able to do, he answered their importunate and exceeded their utmost wishes; but to shew that he was displeased, the delicious food did not strengthen, and an emaciating disease slew the most athletick and choice of them.

16. They envied Moses also in the camp, and Aaron the saint of the LORD.

Again, a spirit of envy and mutiny prevailed through the camp against their leader Moses; and against Aaron separated by divine appointment to the priesthood.

17. The earth opened, and swallowed up Dathan, and covered the company of Abiram.

This growing conspiracy sedition or emulation was quite intolerable, and to suppress it the ring-leaders fell by an unusual and most terrible judgment: the earth opened wide, as it were a gaping mouth, and swallowed down Dathan; and shut in upon or overwhelmed Abiram and his accomplices.

D 2

And

\* Some render, thinness into their life, or in amidst their life; others by a difference in the reading, nauseating into their soul. Probably, some distemper tho' effect of this diet, or their surfeiting upon it, rendered it fatal to them.

- SECT. 79. And a fire was kindled in order  
to consume the whole band of re-  
 PSALM volters; the flame rose to the ut-  
 cvi. 18. most violence and destroyed the  
 two hundred and fifty presumptuous  
 and ungodly men who offered in-  
 cense.
- 19 Again, near the mount *Horeb*  
 they were to that degree stupid and  
 infatuated, as to cause to be formed,  
 for a symbol of the true GOD,  
 a golden young bull; and they  
 made a sacrificial feast in honour of  
 the image which the founder had  
 cast out of liquid metal.
- 20 Thus with equal folly and im-  
 piety they substituted in the room  
 of the incorruptible and Eternal  
 Deity, of whom they had been  
 favoured with such glorious mani-  
 festations and to whom they owed  
 every thing that distinguished or  
 exalted them, the senseless figure,  
 or grovelling shocking representa-  
 tion of a meer-animal and witless  
 ox or bull, which is supported by  
 eating grafs.
- 21 Such neglect and entire contempt  
 did they throw upon the most high  
 GOD, their deliverer and preserver:  
 who had evinced his own supre-  
 macy in their astonishing redemp-  
 tion from *Egyptian* bondage.

No

18. And a fire was  
 kindled in their  
 company; the flame  
 burnt up the wicked.

19. They made a  
 calf in *Horeb*,  
 and worshipped the  
 moulten image.

20. Thus they  
 changed their glory  
 into the similitude  
 of an ox that eateth  
 grafs.

21. They forgat  
 God their saviour,  
 which had done  
 great things in E-  
 gypt;

\* Selden reckons this an imitation of that golden ox that represented *Osriris*; for the *Egyptians* had a mighty veneration for the river *Nile*, called in Hebrew *Sichor* [from whence came *Siris*, and for the dog-star [called *Siris* likewise] at whose rising the river began to smell; and for the sun [which was principally intended by this name] to whom both the bull called *apis* at *Heliopolis*, and the ox at *Memphis* were solemnly consecrated. *De Dis Syris Synt.* i. C. 4. *Lew. Heb. Antiq.* Vol. III. p. 34. 38.

22. Wondrous works in the land of Ham, and terrible things by the Red-sea.

23. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach: to turn away his wrath, lest he should destroy them.

24. Yea, they despised the pleasant land, they believed not his word.

25. But murmured in their tents, and hearkened not unto the voice of the L O R D .

26. Therefore he <sup>a</sup> lifted up his hand against them to <sup>b</sup> overthrow them in the wilderness:

27. To overthrow their seed also among the nations, and

No less power than that of an SECT. 79. Omnipotent Being could effect the stupendous scenes performed in the PSALM land, formerly Ham's territory, and cvi. 22. dreadful works upon the Red-sea.

He was once so exasperated with 23 a most daring insult, as to declare that he would utterly destroy them; and by some exterminating judgment suddenly overtaking them, had doubtless effected it; had not Moses, as it were standing in a breach, interposed by the most ardent intercessions, to avert his wrath and prevent their ruin.

On account of disagreeable reports, or through despair of ever enjoying it, they actually threw contempt upon the most fertile and pleasant of countries; they so far discredited the divine promise, as to be willing to cease all further attempts to possess it.

Instead of resolute vigorous action, they muttered in their tents, their unreasonable disgusts; and rather than go forward as the L O R D commanded, were for making a captain and returning into Egypt.

Provoked with this, and numberless other instances of a most awkward and perverse carriage, he at length obliged himself with the solemnity of an oath, respecting that generation, that they should all die of one calamity or other in the wilderness.

That their off-spring likewise, 27 (if this part had not been mitigated at Moses's request) should fall among

D 3

<sup>a</sup> Lifted up his hand, the usual form of swearing.

<sup>b</sup> See Numb. xiv. 28 and 29.

SECT. 79. among heathen nations; and as and to scatter them  
chaff is scattered with the wind, in the lands.

PSALM 27. be dispersed into different quarters.

EVI. 27. Their unsteadiness and wan-

tonnells of folly farther appeared, by their joining in the worship of the idol God of the *Moabites*; and partaking of the sacrifices which were offered to the manes of deified deceased heroes.

29 Thus they seemed to have contrived, all in their power, with the vilest insults of horrid idolatry, to rouse his indignation: the effect whereof they at length felt, in a raging pestilence which shortly swept away four and twenty thousand.

30 Then *Phinehas* stood up in vindication of the laws of virtue and piety; and most effectually propitiated for their growing violation, by an immediate signal punishment executed on the offenders: whereby the epidemical terrible disease was stopt.

31 And that extraordinary procedure in those peculiar circumstances, was placed to his account

as

to

31. And that was counted unto him for righteousness unto

as

30. Then stood up Phinehas, and executed judgment: and so the plague was stopt.

28. They joined themselves also unto Baal-peor, and eat the sacrifices of the dead.

29. Thus they provoked him to anger with their inventions: and the plague brake in upon them.

*c* Mudge interprets, *they joined hand in hand, dancing round the idol*, perhaps male and female alternately; after which the partners might commit real lewdness together as part of the ceremony. Selden supposes that *Baal-Peor*, *Pheor* or *Phegor* is the same with *Pluto*: and by those sacrifices are meant such as were offered to infernal Gods. Others by *dead* understand the Gods that were taken from among men; for the heathens themselves confessed that most of their deities had been mortals who lived upon earth. However, all *Jewish* tradition confirms, that this idol was an obscene Deity, whose figure and the manner of worshipping it were filthy and abominable; grounded on *Hosea ix. 10*. Something like the *Roman Priapus*, called *Agricola* by *Tibullus* and *Ovid*. Vid. *Seld. Synt. prim. C. 5. Lerv. Heb. Antig. V. III. p. 70.*

to all **generations** as a rewardable act; or an ever **SECT. 79.**  
memorable instance of genuine **PSALM**  
true **zeal**: and worthy to entail **cvi. 31.**  
on him and his posterity a perpetual  
priesthood.

32. They angered **bim** also at the wa-  
ters of strife, so that  
it went ill with Mo-  
ses for their sakes;

Antecedent hereto, they had 32  
highly displeased him at the waters  
of *Meribah* or contention; where  
they debated with, and provoked  
even the meek spirit of *Moses*, to  
give way to impatience and be  
guilty of a transport of passion, for  
which he greatly suffered.

33. Because they  
provoked his spirit,  
so that he spake un-  
advisedly with his  
lips.

Their continual discontents so 33  
irritated this otherwise pattern of  
mildness and moderation, that he  
expressed himself after an unguarded  
and inconsiderate manner.

34. They did not  
destroy the nations,  
concerning whom  
the **L O R D** com-  
manded them.

They did not upon their arrival 34  
in the land of *Canaan*, utterly extirpate the idolatrous inhabitants,  
though they had an express divine  
warrant for so doing:

35. But were  
mingled among the  
heathen, and learned  
their works.

But engaged in free intercourse 35  
and the strongest social connections  
with the pagans that remained;  
and early became acquainted with  
their profane customs and inured  
to their corruptest manners;

36. And they served  
their idols: which  
were a snare unto  
them.

The further transition was easy, 36  
and they actually devoted them-  
selves to the absurd worship of their  
detested idols: which, as a net  
entangles birds, became a fatal  
snare to them; the source of all  
evils, both the grossest of crimes  
and the heaviest of judgments.

37. Yea, they sac-  
rificed their sons  
and their daughters  
unto devils.

To that degree of outrage to 37  
nature and all humanity they pro-  
ceeded, as to slaughter their chil-  
dren in the way of offerings to  
malignant demons; and envious  
evil spirits, which in the end would

SECT. 79 prove, not their benefactors but  
destroyers.

PSALM They shed the blood of innocents,  
 cvi. 37, 38. even that of their own off-spring  
 as acceptable acts of homage to the  
 idols of Canaan: and by these execrable  
 rites the whole country was  
 stained with the horrid crime of  
 murder, and truly deserving of  
 capital punishments.

39 Thus did their own contrivances  
 and abominations render them un-  
 clean, in all instances both of a  
 ceremonial and moral pollution;  
 and as a faithless wanton goes astray,  
 so did they forsake their duty, and  
 degenerate into the grossest idolatry;  
 following other gods, which  
 were only human inventions and  
 delusions.

40 On account whereof, after long  
 forbearing, the holy GOD shewed  
 his just displeasure against his be-  
 loved but most ungrateful people:  
 it appeared, that he abhorred them  
 whom he had chosen for his in-  
 heritance, no less than he did the  
 abominations to which they had  
 given up themselves.

41 And he abandoned them a prey  
 to the arbitrary power of their  
 heathen neighbours; and those who  
 never had any regard for them be-  
 came their absolute masters.

42 They no sooner were at their  
 mercy, than their enemies laid  
 them under such heavy contribu-  
 tions and constraints as rendered  
 life a burden: neither were they  
 able to dispute their claims, or in  
 the least resist their tyrannical wills.

43 In a multiplicity of instances his  
 providence interposed for their de-  
 liverance;

38. And shed in-  
 nocent blood, *even*  
 the blood of their  
 sons and of their  
 daughters, whom  
 they sacrificed unto  
 the idols of Canaan :  
 and the land was  
 polluted with blood.

39. Thus were  
 they defiled with  
 their own works,  
 and went a whoring  
 with their own in-  
 ventions,

40. Therefore was  
 the wrath of the  
 Lord kindled against  
 his people, in so-  
 much that he ab-  
 horred his own in-  
 heritance.

41. And he gave  
 them into the hand  
 of the heathen; and  
 they that hated  
 them ruled over  
 them.

42. Their enemies  
 also oppressed them,  
 and they were  
 brought into sub-  
 jection under their  
 hand.

43. Many times  
 did he deliver them ;  
 but

but they provoked  
him with their coun-  
sel, and were brought  
low for their iniqui-  
ty.

liverance; but returning to their <sup>SECT. 79.</sup>  
wrong schemes, and pursuing their <sup>PSALM</sup>  
own criminal devices, they dis-  
obeyed and provoked; and were <sup>cvi. 43.</sup>  
reduced to a state of despicable ex-  
treme poverty and misery, on ac-  
count of their vile enormities.

44. Nevertheless,  
he regarded their  
affliction, when he  
heard their cry.

Notwithstanding all their irre- <sup>44</sup>  
gularities, when they were under  
adversity and professed repentance,  
he pitied them; when their cries  
for pardon and succour reached  
his ears.

45. And he re-  
membered for them  
his covenant, and  
repented according  
to the multitude of  
his mercies.

And as it seemed, recollected <sup>45</sup>  
for their benefit the promises his  
ancient grant contained: and in  
effect, changed his designs of seve-  
rity, returning to the usual course  
of his boundless kindness and mercy.

46. He made them  
also to be pitied of  
all those that carried  
them captives.

He further so disposed the hearts <sup>46</sup>  
of men, that his people, whoever  
conquered them, or into whatever  
foreign country they were carried  
captive, usually met with kind  
treatment and uncommon favour.

47. Save us, O  
LORD our God, and  
gather us from a-  
mong the heathen,  
to give thanks unto  
thy holy name, *and*  
to triumph in thy  
praise.

Preserve us, O LORD our GOD, <sup>47</sup>  
in our present calamitous and disper-  
sed state; and from being thus  
widely scattered among heathen  
nations, restore us to our native  
country; and to the pleasing op-  
portunities of professing true re-  
ligion, and in triumph celebrating  
thine everlasting praises,

48. Blessed be the  
LORD God of Israel,  
from everlasting to  
everlasting: and let  
all the people say,  
amen. Praise ye the  
LORD. <sup>d</sup>

May Israel's Guardian, the all- <sup>48</sup>  
perfect GOD, be continually and  
eternally exalted: in one united  
voice let all the people say, let it  
be so. Do you ascribe to him all  
possible honour and obedience.

<sup>d</sup> Here ends the fourth book of psalms according to the Jewish division.

## PSALM CVII. S E C T. LXXX.

*Thanksgivings to be offered up for divine mercies. Instances. Redemption from captivity. Restoration of a people to their native country from a dispersion among various nations. Settlement after wandering in the wilderness. The burden of the song. Relief from famine. Discharge from prison. Recovery from illness. Preservation in dangers by sea. The fertility of the earth by rain after a drought and scarcity. Succour from oppression. Gratitude, a piece of justice. A token of wisdom. A most powerful recommendation to favour. As the former is supposed to have been penned during the Jew's captivity, so this after their return from it.*

## PSALM cvii. 1.

## PSALM cvii. 1.

SECT. 80. PSALM cvii. 1. **A**cknowledge publickly and most solemnly your obligations to the ever-blessed GOD, for he is the source of all derivative happiness: indeed his favours are certain and perpetual.

2 Ransomed *Israelites* have peculiar reason to declare this: whom he hath as it were purchased to be his people, and restored to liberty; from a condition of the most abject slavery to the will of their enemies.

3 And again collected to convoy them to the land of their nativity from all countries to which they were dispersed; even from east and west north and south.

They

**O** Give thanks unto the LORD, for he is good: for his mercy endureth for ever.

2. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

3. And gathered, them out of the lands from the <sup>c</sup> east and from the west, from the north and from the south.

<sup>c</sup> The Hebrews had anciently no other way for stating and distinguishing the points of the compass, than that of looking forth right to the sun rising, which they stiled □נְצָר or front, i. e. the east; the right and left made the south, and north, and what was behind was the west: hence the sea which lay west of, or behind them was called *Acharon*, or *Acharonith*, and is as frequently used to signify the west, as the *gnamin* or right-hand for the south. *Univers. Hist.* Vol. II. p. 419.

4. They wandered in the wilderness in a solitary way; they found no city to dwell in.

5. Hungry and thirsty, their soul fainted in them.

6. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

7. And he led them forth by the right way, that they might go to a city of habitation.

8. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

9. For he satisfies the longing soul, and filleth the hungry soul with goodness.

10. Such as sit in darkness, and in the shadow of death, being bound in affliction and iron.

They wandered like lost sheep <sup>SECT. 80.</sup>  
in the solitary roads of a desolate <sup>PSALM</sup>  
wilderness; there was no city or town to be discovered where they <sup>cvi. 4.</sup>  
sojourned, for them to travel to and peaceably fix in as a lasting settlement.

In frequent want of necessary sustenance; they led a kind of languishing life, destitute of all vigour or pleasure; and sometimes seemed drawing near the gates of death.

However silent they had before been as to prayers, then they lifted up their voices in the loudest outcries to the Almighty for help under such pressing necessities; and his kind providence extricated them from their dangers and miseries.

And conducted them in a direct plain course; wherein if they regularly proceeded, they would in due season arrive at a city, which should invite their fixed residence and accommodate them to the utmost of their wishes.

Oh! how earnestly were it to be desired, that men who so largely experience the divine extraordinary benignity, would freely confess it; and thankfully declare his miraculous performances for the benefit of mankind.

For he provideth what is abundantly sufficient to satisfy the most eager thirst; and with a profusion of good things relieveth the painful sense of craving hunger.

Again, those who sit humble and sorrowful in the distressed condition of a dark prison, that looks gloomy and melancholy as the dismal

**SECT. 80.** dismal shades of death itself; being  
 ~~~~~ deprived of liberty, and laid under  
**PSALM** the heavy discipline of severe af-  
**cvi. 10.** fliction, and the strongest iron  
 fetters.

11 Entirely owing to their obsti-  
 nacy and impenitence in transgres-  
 sing the standing laws of GOD and  
 virtue; and treating those impor-  
 tant grand designs, for which the  
 most high made them and all men,  
 with contumelious reproaches.

12 It became therefore necessary,  
 to bend and humble their stubborn  
 proud hearts, with grievous pain  
 fatiguing labour or inconsolable  
 grief; under his correction their  
 strength decayed, their knees soon  
 grew feeble and they stumbled and  
 fell, neither was there any to sup-  
 port them.

13 When all other succours failed,  
 and their troubles increased, they  
 most earnestly implored divine  
 assistance, and were speedily re-  
 lieved from all their calamities.

14 By unexpected surprizing expe-  
 dients he procured their discharge  
 from prisons, that knew no more  
 light than the earth's deepest  
 caverns, or were obscure and horrid  
 like death's dismal shades: and in-  
 instantly snapt the strongest cords or  
 chains with which they were holden.

15 How reasonable and desirable is  
 it, that all people, especially those  
 who are thus extraordinarily fa-  
 voured, would make proper returns  
 for, and publick acknowledgments  
 of GOD's inestimable goodness;  
 and the miracles of kindness he  
 hath exhibited for their relief and  
 advantage.

11. Because they  
 rebelled against the  
 words of God, and  
 contemned the coun-  
 sel of the most high:

12 Therefore he  
 brought down their  
 heart with labour;  
 they fell down, and  
*there was none to*  
*help.*

13. Then they  
 cried unto the LORD  
 in their trouble, *and*  
 he saved them out  
 of their distresses.

14. He brought  
 them out of dark-  
 ness, and the shadow  
 of death, and brake  
 their bands in sunder.

15. Oh that *men*  
 would praise the  
 LORD *for* his good-  
 ness, and *for* his  
 wonderful works to  
 the children of men!

16. For he hath broken the gates of brass, and cut the bars of iron in funder.

17. Fools, because of their transgression, and because of their iniquities, are afflicted.

18. Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19. Then they cry unto the Lord in their trouble, he saveth them out of their distresses.

20. He sent his word, and healed them, and delivered them from their destructions.

21. Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!

22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

For in order to set them at liberty he hath plainly superseded all human power and contrivance: PSALM shivered gates made of the toughest brass, and hewed down bars of the hardest iron.

The foolish and inconsiderate, in the natural course of their wilful disobedience, and as the inevitable effect of their obstinate irregularities are afflicted in their bodies with infirmities and diseases.

The faculties of digestion become so enervated with excesses, that they nauseate all kind of nourishing food; and the distemper so prevails that their lives are despaired of.

In their languishing state they raise piteous cries to heaven for a recovery; and a most compassionate God provides and gives success to remedies so as to restore them.

In numberless instances, he hath only signified his pleasure, and health and vigour have been returned; even speedy releases obtained from the most threatening maladies.

Oh that the obliged would consider what gratitude is due for such invaluable favours; and render tributes of becoming thankfulness to a most bountiful God, on account of his multiplied astonishing performances for the well-being and happiness of mankind.

As proper expressions, agreeable to the institutions of our holy religion, let them crowd the altar with slaughtered cattle, and with joy and triumph specify the particular instances of divine mercy.

Again,

**SECT. 86.** Again, they who are enough adventurous to quit dry-land, navigate seas, and negotiate affairs or transact business upon the largest collections of waters:

**PSALM cxvii. 23.** 23. They that go down to the <sup>f</sup> sea in ships, that do business in great waters;

24 Above all others are experimentally acquainted, how an Infinite God has created, supports and governs, and what an amazing providence he displays in managing and controlling the boisterous element of the mighty deep.

25 For, with giving only the signal of a word or nod, he instantly arouseth the stormy wind, whose furious blasts in a most alarming manner, swell its waves or toss up on high its roaring billows.

26 By their impetuosity, ships of the greatest burden are this moment mounted aloft in the air, the next seemingly plunged to the very bottom: whilst the stoutest hearts of frightened mariners, like melted wax,

are

23. They that go down to the <sup>f</sup> sea in ships, that do business in great waters;

24. These see the works of the Lord, and his wonders in the deep.

25. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

' f One would think, faith the learned and pious Peters, the life of a sea-faring man, which is so full of hazard, should naturally incline him to religion. And so [I believe] it will, where the principles of religion are once well planted, and where there is a sensible and serious turn of mind I have he adds more than once, with great pleasure, read a paragraph in Dampier's *voyage round the world*; where he gives you, without art or disguise, the feelings of his own heart, when he was tossed in a little boat, in a dark and stormy night, far from land and in danger every moment of being swallowed up in the deep. The conflicts of his mind on this occasion; his sad reflections on his past life, and his renewed repentance; together with a thankful recollection of the many miraculous providences he had formerly experienced; his applying to God by prayer for his assistance; and composing himself to a state of submission to the divine will — these are strokes of nature that do credit to the author, at the same time that they delight and instruct the reader. Vol. I. p. 490—497.

are quite dissolved through extreme Sect. 80.  
anguish.

27. They reel to  
and fro, and stagger  
like a drunken man,  
and are at their wits  
end.

As seized with some unusual <sup>PSALM</sup> ~~cvii.~~ <sup>26,</sup>  
distemper, they are affected with  
strange giddiness and turnings or <sup>27.</sup>  
wheelings about; as the staggering  
drunkard, they can find no sure  
footing; all wisdom and contri-  
vance forsake them, and they are  
utterly at a loss where to aim at or  
what to avoid.

28 Then they cry  
unto the Lord in  
their trouble, and he  
bringeth them out of  
their distresses.

Thus expecting an immediate <sup>28</sup>  
wreck and watry graves, they raise  
the loudest cries to heaven for  
mercy: and the absolute Lord of  
earth and of the ocean speedily re-  
lieveth them from their greatest  
fears.

29. He maketh  
the storm a calm, so  
that the waves there-  
of are still.

He biddeth the raging noisy <sup>29</sup>  
winds be hush'd and still; they  
obey him; and with their silence,  
the most threat'ning surges are  
quieted into a perfect calm.

30. Then are they  
glad, because they  
be quiet; so he bring-  
eth them unto their  
desired haven.

Then an unusual joy and trans- <sup>30</sup>  
port smiles in every aspect, that  
the tempest and their apprehensions  
from it are laid to sleep: so they  
steer a safe course into their wished  
for harbour.

31. Oh that men  
would praise the  
Lord for his good-  
ness, and for his  
wonderful works to  
the children of men.

Oh that they who so largely par- <sup>31</sup>  
take thereof would improve all oc-  
casions of celebrating the divine  
liberality and mercy; and his de-  
signs and performances to promote  
man's happiness, so full of wonder  
and deserving of everlasting thank-  
giving.

32. Let them exalt  
him also in the con-  
gregation of the  
people, and praise  
him

Not only in private they should <sup>32</sup>  
do this, but publickly also to create  
an esteem and regard for him in all  
the assembled people: and in pre-  
sence

<sup>6</sup> Literally, *he maketh the storm to stand in silence, &c.*

**SECT. 80.** fence of our great council, or in him in the assembly  
the court where the most honour-

**PSALM** able men of our nation meet to-  
**cvi. 32.** gether, attribute every thing to his  
 nature and providence of perfection  
 dignity and glory.

**33.** That the natural world may  
 afford a proper discipline to the  
 moral, according to the laws of  
 his government, places once well  
 watered and inhabited are converted  
 into a desolate waste; and the rich-  
 est fountains into sandy dry ground.

**34.** A country remarkably fruitful  
 into salt-land or the most barren  
 soil, in order to correct and reform  
 the prevailing wickedness of its un-  
 grateful inhabitants.

**35.** On the other hand, he changeth  
 a thirsty parched desert into lakes  
 or pools; and the most arid hard  
 earth into springs and currents.

**36.** And there he provideth com-  
 fortable settlements for those who  
 before were destitute of common  
 necessaries: they even found cities,  
 or raise populous towns, and be-  
 come respectable and powerful.

**37.** They improve the land, sow it  
 with grain, and plant it with the  
 choicest fruit-trees, which in time  
 of harvest rewards their industrious  
 cultivation with an abundant pro-  
 duce.

**38.** They are farther prosperous and  
 felicitated, so that the country be-  
 comes exceedingly populous and  
 flourishing; neither are their flocks  
 and herds suffered to be lessened by  
 contagions disasters or other cala-  
 mities.

**39.** Again, in the natural course of  
 things, when they pervert the  
 greatest

**33.** He turneth  
 rivers into a wilder-  
 ness, and the water-  
 springs into dry  
 ground.

**34.** A fruitful  
 land into barrenness,  
 for the wickednes  
 of them that dwell  
 therein.

**35.** He turneth  
 the wilderness into a  
 standing water, and  
 dry ground into wa-  
 ter-springs.

**36.** And there he  
 maketh the hungry  
 to dwell, that they  
 may prepare a city  
 for habitation.

**37.** And sow the  
 fields, and plant  
 vineyards, which  
 may yield fruit of  
 increase.

**38.** He blesseth  
 them also, so that  
 they are multiplied  
 greatly, and suffer-  
 eth not their cattle  
 to decrease.

**39.** Again, they  
 are minished and  
 brought

brought low through oppression, affliction and sorrow.

greatest favours, they are reduced in their numbers; subjected to the persecutions of lawless power; and exercised with such restraints and vexations as embitter life: such sorrow and anguish as gaul and tear their hearts.

40. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

By total defeats in war or revolutions in government, he throws entire contempt on the most august Lords of this world, and abandons them to an unsettled wandering condition in inhospitable barren deserts; where there are no footsteps to be followed, nor the least track to be seen.

41. Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

Still, in the course of his dispensations he has an eye upon the destitute lowly and humble to raise him from neglect and obscurity; and place families like flocks for number and order, and even nations under his protection and conduct.

42. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

Men of reflection and integrity shall duly attend to these vicissitudes in human affairs, frequently consequent upon men's moral characters; and shall admire such a constitution as most equal and gracious: and as to partial unfair minds, whatever pretexts they use, they shall in the end prove unable to vindicate or in the least palliate their errors and follies.

43. <sup>h</sup> Who so is wise, and will observe these things, even they shall understand

Too few proportionably to their moment, consider these subjects; but whosoever this way employs his maturest thoughts, and measures things

<sup>h</sup> Some interpret, he that is not utterly a fool to his worldly interest must reform his errors and so experience the divine mercy.

SECT. 80. things with the exactest balances understand the loving  
that observation and experience kindness of the Lord.  
PSALM  
cvii. 43. can make, he shall perceive in the  
whole divine Economy the plainest  
characters of clemency and mercy.

## P S A L M C VIII.     S E C T. LXXXI.

*Excitation to celebrate God's praises. His truth and  
mercy deserving of the highest honour. Encouragement  
derived from past, for future deliverances. Compiled  
with some variations from Psalms the lvii. and lx.  
which were his, therefore may be styled a song or psalm  
of David. The occasion, as is supposed, the taking of  
Rabba. See 2 Sam. xii. 30.*

## P S A L M cviii. I.

SECT. 81. **M**Y affections, O most boun-  
PSALM tiful GOD, I hope, are pro-  
cviii. I. perly disposed, and my heart fully  
resolved, now the storms of adver-  
sity are blown over, in sacred com-  
positions to declare thy praises; and  
with the utmost energy of pro-  
nunciation give weight and dignity  
to them.

2 Be ye aroused and in readiness,  
O psaltery and harp, with the har-  
mony of external sounds to cor-  
respond to my designs and inward  
sentiments: as to myself, I will  
awake the early dawn, and be pre-  
pared before the morning-light.

3 Most glorious GOD, I will con-  
fess thy power and goodness, not  
only in the calm retreats of life,  
but before the largest concourses of  
people: in presence of foreigners  
and heathens will I not be ashamed  
to express in sacred songs my deep  
sense of unnumbered obligations.

4 Thy beneficence, I do openly  
avow it, can no more be measured

## P S A L M cviii. I.

**O** God, my heart  
is fixed, I will  
sing and give praise,  
even with my glory.

2. Awake, psaltery  
and harp: I *myself*  
will awake early.

3. I will praise  
thee, O Lord, among  
the people: and I  
will sing praises unto  
thee among the na-  
tions.

4. For thy mercy  
is great above the  
heavens;

than

heavens: and thy truth reacheth unto the clouds.

than the fields of lower air: nor than the dimensions of thy faithfulness taken, than those of the upper regions.

SECT. 81.  
PSALM  
cviii. 4.

5. Be thou exalted, O God, above the heavens: and thy glory above all the earth;

Let our thanksgivings, best and greatest of Beings, raise thy fame to its true dignity, as nobly superior to the exalted heavens; and that goodness which thou esteemest thy glory, as infinitely exceeding every thing of the kind that can be found in this world.

6. That thy beloved may be delivered: save with thy right hand, and answer me.

That thy beloved people, by their unfeigned gratitude for the past, may find rational hopes whatever enemies arise of future certain deliverance: always interpose by thy resistless power for our preservation; and act correspondently to our occasions and humble addresses.

7. God hath spoken in his holiness, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

That this shall be done, I do fully depend as if an oracle declared it: indeed an holy and most faithful God hath engaged, that I shall not only reign but triumph: distribute in separate lots the city Shechem; and as conquered take exact surveys of the valley of Succoth.

8. Gilead is mine, and Manasseh is mine, Ephraim also is the strength of mine head, Judah is my lawgiver.

I am already possessed of the united kingdoms of Judah and Israel: particularly, Gilead is subject to me, with that tract of country on the other side Jordan inhabited by the tribe of Manasseh: Ephraim's division will moreover furnish gallant soldiers, and Judah's able statesmen.

9. Moab is my wash-pot; over Edom will I cast out my shoe: over Philistia will I triumph.

Nations with whom I have had wars, I shall treat as is usual to do provinces gained by arms; appoint the Moabites and Idumeans stations

**SECT. 81.** that will secure their dependance  
 ————— and vasflage; and impose such  
**PSALM** tributes on the *Philistines* as shall  
 cviii. 9. convince them that I am triumph-  
 ing in my turn.

10 But what strength or force have I to enable me to carry a siege against this seemingly impregnable fortress? or how shall the capital city of *Edom* or *Idumæa* be obliged to surrender?

11 Have we no ground of hope, Eternal Sovereign, that thou wilt give success to this enterprize, though thou hast denied it to others, and to all appearance rejected us? And, blessed God, wilt not thou return, to animate our troops and prosper our arms?

12 Seasonably relieve us, we beseech thee, under our present distresses: for there is no human assistance that is adequate to them, or that we can fully depend on.

13 Encouraged with the well-grounded confidence of a divine concurrence, we shall shew the utmost ardour of an undaunted bravery: for there can be no doubt, but the favourable aspect of heaven and providence will do it, and nothing else can enable us, to put our enemies to confusion.

10. Who will bring me into the strong city? who will lead me into Edom?

11. *Wilt not thou,*  
*O God, who hast*  
*cast us off? and wilt*  
*not thou, O God,*  
*go forth with our*  
*hosts?*

12. Give us help from trouble: for vain is the help of man.

13. Through God we shall do valiantly: for he it is that shall tread down our enemies.

## PSALM CIX. SECT. LXXXII.

*The Almighty implored to espouse his cause and vindicate his character. The perfidy inhumanity and ingratitude of his enemies. Imprecations added to calumnies, as against a traitor or apostate. His weak and low estate. He prays in opposition to their curses for a blessing. He wishes their disappointment and confusion; and engages to be publickly thankful. A psalm of David, directed to the master of musick. The occasion, as is apprehended, his flight from Saul and Doeg, or Absalom and Achitophel.*

## PSALM CIX. I.

\* **H**OLD not thy peace, O God of my praise.

2. For the mouth of the wicked, and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

3. They compassed me about also with words of hatred; and

## PSALM CIX. I.

**J**UST and good God, whom I confess and have so often celebrated as the author of all mercies; refuse not in my present peculiar distress to shew thy pity and equity, and declare in my favour.

For they who confound all differences betwixt truth and falsehood, right and wrong have declared; and most perfidious treacherous men avowed a malignant vile enmity: at the same time they have put on the garb of friendship, and larded their discourses in my presence, with all imaginable flattery.

Their rancorous hatred appeared in their most base calumnies, with which as with nets or snares they

E 3

on

<sup>i</sup> Keuncot from Sykes remarks, what distress have thousands of serious thinking men felt, in reading the cix. psalm; in which it is generally supposed, that *David* uttered such horrid curses upon his enemies! and yet when the psalm is considered, it clearly contains the curses of *David's* enemies upon *David*. See *Dissert.* Vol. II. p. 481. Whether it was *David* or his enemies that used them, were they not proverbial among the orientals, and designed principally to fix a general odium upon those they were at enmity with, rather than be interpreted strictly and literally?

<sup>k</sup> Some interpret, *be not thou silent of my praise while others reproach me.*

**J**UST and good God, whom I confess and have so often celebrated as the author of all mercies; refuse not in my present peculiar distress to shew thy pity and equity, and declare in my favour.

For they who confound all differences betwixt truth and falsehood, right and wrong have declared; and most perfidious treacherous men avowed a malignant vile enmity: at the same time they have put on the garb of friendship, and larded their discourses in my presence, with all imaginable flattery.

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Their rancorous hatred appeared in their most base calumnies, with which as with nets or snares they

E 3

on

SECT. 82. on all sides attacked me: and tho' and sought against  
 PSALM I had never justly provoked nor in  
 cix. 3. any respect injured them, have en-  
 deavoured my destruction by force  
 of arms.

4 As it should seem not on account  
 of wrongs but kindnesses and fa-  
 vours, they disturb my peace and  
 strike at my happiness: neverthe-  
 less, I continue to act the part of  
 an advocate with Almighty God,  
 as for my own safety, so for their  
 repentance and welfare.

5 They impose on me the heaviest  
 burdens, as returns for the most  
 substantial lasting obligations: and  
 for the tenderest sympathies shew  
 the most inveterate malignity.

6 The plain language of their con-  
 duct and wishes are as follow—let  
 him stand upon trial before the  
 corruptest of judges: and let his  
 antagonist, placed at his right hand,  
 with the utmost malice and vehe-  
 mence of the grand adversary, urge  
 his prosecution and support his  
 charges.

7 When his sentence is passed, let  
 him depart as a condemned crimi-  
 nal: and let his last prayer be in-  
 terpreted as proving his crimes to  
 be too big for atonement.

8 Let his days be cut off in the  
 midst by a violent death, as a  
 victim to publick justice: and let  
 another succeed to his office with  
 all its emoluments.

9 Let his children be destitute of  
 the protection and regard of a fa-  
 ther,

4. For my love  
 they are my adver-  
 saries: but I give  
 myself unto prayer.

5. And they have  
 rewarded me evil  
 for good, and hatred  
 for my love.

6. Set thou a  
 wicked man over  
 him: and let satan  
 stand at his right  
 hand.

7. When he shall  
 be judged, let him  
 be condemned: and  
 let his <sup>1</sup> prayer be-  
 come sin.

8. Let his days  
 be few: and let an-  
 other take his office.

9 Let his children  
 be fatherless, and his  
 wife a widow.

<sup>1</sup> Prayer, this is supposed to allude to a Jewish custom of using the following form of devotion at their deaths. — *Let my death be an expiation for all my offences.*

ther, and his wife of an huf. SECT. 82.  
band.

10. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

Let his estate as well as life be forfeited, and his posterity excluded all inheritance, always support themselves by wandering and begging: let them get their subsistence out of desolate places, which only receive them because they have no other proprietor.

11. Let the extortioner catch all that he hath; and let the stranger spoil his labour.

As to his substance let the griping usurer or exacting creditor seize it all; and let the alien or barbarian make plunder or booty of the fruits of his industry: no one of his family ever enjoy them.

12. Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children.

Let there be none, that concerned for the innocent sufferers by his untimely fate, will afterwards draw out kindness, or continue an hand of mercy to them: neither under the greatest necessities let there be any to relieve or express the least regard for those distressed orphans.

13. Let his <sup>m</sup> posterity be cut off; and in the generation following let their name be blotted out.

As he himself perished, so let his posterity be utterly destroyed; and in the succeeding age let all names, titles and memorials derived from him, be entirely swept away, as a writing is blotted, or a dish wiped and cleared from dust and foulness.

14. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother he blotted out.

Let the punishments of his fore-fathers, which ought to have deterred him from the like crimes, be cited in a future judgment as aggravating his guilt: and let not the sorrowful atonement of his and our common mother be erased

<sup>m</sup> Posterity, some render, the *last of him*, or *his end*; and this word in other places signifies *future state*.

**SECT. 82.** from appearing as an enhancement  
 of his transgression.

**PSALM** For the purposes of inflaming,  
**cix.14,15.** or keeping his wrath burning, let them be placed in the strongest point of view before the presence of the **LORD**; that he may extirpate from the world all remembrance of them.

16 It is added, there is only equity in all this, for he never had any memory for acts of kindness or mercy to his fellow creatures: but prosecuted with unrelenting savage rigour the indigent and distressed who requested his succour; that he might take away their very lives, who already conflicted with the heaviest pressures of misery and entire dejection of mind.

17 As he was always ready at wishing evil and doing mischief, let him meet with the most disastrous accidents or pernicious events: as he never had any pleasure in speaking respectfully, desiring the welfare, or promoting the happiness of others, let all advantages of this kind keep at the greatest distance from him.

18 In as much as he was wholly made up of, in every respect prepared for and perfect in calumny scorning and hatred: like water they entered into his bowels, as precious ointment they penetrated his bones and marrow;

19 So let his punishment be in the just retributions of eternity; as arrayed in it, let the day of evil appear prepared for him; and a most shocking sentence be pronounced upon him: as a girdle which he makes constant use of, let

15. Let them be before the **LORD** continually, that he may cut off the memory of them from the earth.

16. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18. As he clothed himself with cursing, like as with his garment; so let it come into his bowels like water and like oil into his bones.

19. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

let it be confirmed, never world SECT. 82.  
without end to be revoked or mi-  
tigated.

PSALM

20. Let this be the  
reward of mine ad-  
versaries from the  
Lord, and of them  
that speak evil a-  
gainst my soul.

These horrid imprecations, be- cix. 19, 20.  
fore the Lord, derogatory to his  
honour, and in the way of fore-  
stalling his righteous judgment,  
are the whole employ of my most  
malicious slanderers: even of them  
who meditate my ruin, and report  
every thing that has a tendency to  
effect it.

21. But do thou  
for me, O God the  
Lord, for thy name's  
sake: because thy  
mercy is good, de-  
liver thou me.

But, O Eternal GOD, and most <sup>21</sup>  
equal Governour, do thou direct  
all affairs that concern me, as is  
agreeable to thy rectoral wisdom  
and benevolence; since the displays  
of thy mercy have an inherent ex-  
cellence and inestimable goodness  
in them, do thou rescue an upright  
man from the greatest misery.

22. For I am poor  
and needy, and my  
heart is wounded  
within me.

My condition is truly pitiable, <sup>22</sup>  
for I am utterly unable to relieve  
myself and destitute of all human  
succour; and moreover my heart  
transfixed with inconsolable sorrow.

23. I am gone  
like the shadow, when it declineth:  
I am <sup>n</sup>tossed up and  
down as the locust.

As the flitting shadow of a set- <sup>23</sup>  
ting sun stretches further and fur-  
ther till it wholly disappears, or  
rather becomes all shade and dark-  
ness; so by swift degrees am I de-  
clin ing and hastening to the night  
of death and end of all men: my  
agitated unsettled state resembles  
that of locusts which fly from place  
to place, or are driven in armies  
by tempestuous winds from region  
to region.

24. My knees are  
weak through fast-  
ing;

From long abstinence my strength <sup>24</sup>  
is so decayed that my knees are be-  
come

<sup>n</sup> Mudge renders, I am shaken off as the locust, or as the locust when it is fallen off and trodden under foot.

SECT. 82. come feeble and tottering; and as ~~ing~~; and my flesh  
to any seeming corpulency and faileth of fatness.  
 PSALM cix. 24. fleshiness it deceiveth, and is really changed into meagre leanness.

25 I am moreover stript of reputation, on account of that which should procure pity: they no sooner beheld my misery than they converted it into an occasion of insult and ridicule.

26 My good God and Father, vouchsafe me speedy succour: my sufferings and dangers are extreme, O restore me to a state of tranquillity and safety, as is agreeable to thy unmerited and everlasting beneficence.

27 Be pleased, farther, to evince to their confutation, thine Omnipotence in the circumstances of my deliverance: let it be manifest, Infinite God, that thou thyself and no other has effected it.

28 However they may still proceed in the most horrid terms to imprecate, yet do thou visibly preserve and favour: when they arise in judgment against me, throw on them defeat and confusion, but in the clearness of his innocence give thy servant ground of triumph.

29 As clad in it, let mine implacable adversaries appear to lie under a general neglect and contempt: as wrapt up in a cloak, let them cover themselves all over with disorder and confusion.

30 As will perfectly become me for this distinguishing favour, I will in the strongest terms declare God's goodness: in the midst of surrounding multitudes I will publish the glorious occasion, and give all

25. I became also a reproach unto them; when they looked upon me, they shaked their heads.

26. Help me, O Lord my God: O save me according to thy mercy:

27. That they may know that this is thy hand; that thou, Lord, hast done it.

28. Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30. I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude.

all the glory of it to his kind pro- SECT. 82  
vidence.

31. For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

For it will be manifest to his honour how he has done, and be ground of encouragement, that as his advocate he ever will stand by the injured poor; to support and defend him against the sentences of iniquitous judges, or the persecutions of ungodly tyrants.

PSALM  
CIX. 31.

### P S A L M C X .     S E C T . LXXXIII.

*A plenary authority ascertained to the king by the Almighty, in the conquest of his enemies, and the firm allegiance of his subjects; the enlargement of his territories, entireness of his victories, and the glory of his triumphs. A psalm of David, bearing a near resemblance to the II, and interpreted as a prophecy of the Messiah. See Dr Greg. Sharp's 2d Arg. in Def. of Christ. p. 309.*

#### P S A L M C X . I.

THE LORD said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.

2. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

#### P S A L M C X . I.

THE great LORD of earth and heaven hath most solemnly declared to my lord the king, saying — be thou placed, as my vicegerent, in a state of exalted dignity; and remain supreme magistrate, till the time that I have settled thine enemies, like the stool whereon thou restest thy feet, in a condition of such entire subjection that thou canst dispose of them at pleasure.

Agreeable to which expression, or declaration, as branches shoot from the strongest stock, the Almighty shall with succours out of mount Zion, exert your influence, or diffuse your growing power: the ensigns of your authority shall be

**SECT. 83.** be displayed in the heart of the enemies country.

**PSALM**

**CX. 2,3.**

At that happy period, when your forces every where prevail, doubt not the readiness of your people with free-will-offerings to support your government: when there is a general muster in the courts of the sanctuary, as the numerous drops of pearly dew proceed from the womb, or become conspicuous by the return, of the earliest dawn of breaking day; so thick, and in such shining array shall stand our generous noble youth, ready to defend your crown, and with the utmost ardour fight your battles.

3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4. The solemn oath of a most faithful GOD hath confirmed his grant, and he will never revoke it: your kingdom and priesthood are for ever established to you, after the manner of those of *Melchisedek*, who was a most zealous advocate for moral truth, and strict observer of the laws of universal righteousness.

4. The o LORD hath sworn and will not repent, thou art a priest for ever after the order of Melchizedek.

5. The eternal LORD GOD, who supports your authority, in his high displeasure at their opposing it, by your arms shall give mortal wounds to the proudest monarchs.

5. The LORD at thy right hand shall strike through kings in the day of his wrath.

6. He shall truly execute judgment upon heathen nations; fill their whole land with bodies of slain; and embrue his hands in the blood of princes; who ruled over large tracts of country, or were Lords of many provinces.

6. He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries.

In

o *Mudge* interprets this of *David's* own person that he should not stir from his attendance on the sanctuary: as *Melchisedek* — who did not engage in the war himself, &c.

7. ¶ He shall drink  
of the brook in the  
way; therefore shall  
he lift up the head.

In the course of his victories, or SECT. 83.  
the rapidity of his hot pursuits, like —  
a traveller who contents himself to PSALM  
drink, the common element, and cx. 7.  
hastens on his journey, he shall allow  
himself the smallest respite, or the  
shortest time for refreshment; con-  
sequently, his successes shall be  
extraordinary and his triumphs  
glorious.

## PSALM CXI.

The works of the Almighty to be publickly acknowledged,  
as distinguished for greatness and goodness. His pro-  
mises faithful, his precepts excellent, and religion the  
noblest evidence of man's true wisdom. An alphabeti-  
cal or acrostical psalm. The title, praise ye the Lord.

## PSALM CXI. I.

PRAISE ye the  
LORD. I will  
praise the LORD with  
my whole heart, in  
the assembly of the  
upright, and in the  
congregation.

## PSALM CXI. I.

LET virtue and piety be re- SECT. 83.  
garded, and an unfeigned gra- —  
titude shewed, by all men to our PSALM  
common LORD, maker and bene- cx. 1.  
factor. As to myself, I will with  
the utmost sincerity profess religion  
in presence of the grand council;  
persons of worth and true integrity;  
and in the great assembly before  
the whole body of the nation.

2. The works of  
the LORD are great,  
sought out of all  
them that have plea-  
sure therein.

The operations of Infinite Wis- z  
dom and Omnipotence have in  
them an excellence and perfection  
which no other power and skill can  
equal; easily perceived, and the  
farther researches are made, more  
fully experienced by all, who are  
intent on and delighted in con-  
templating them.

The

¶ By a different punctuation instead of drinking himself,  
Mudge renders, make his soldiers drink, &c.

- SECT. 83.** The designs God has plann'd, and his performances are peculiarly distinguished for their beauty and order, dignity and glory: and his moral rectitude, holiness and goodness certain unalterable and eternal.
3. His work is honourable and glorious: and his righteousness endureth for ever.
4. His exhibitions, out of the ordinary course of things, are on such occasions and attended with such circumstances, as naturally transmit memorials of them to all generations: nothing is more certain than that he is the best as well as the greatest of beings, perfect in beneficence, and most tenderly compassionate.
5. After a surprizing manner, in their greatest necessities he hath provided supplies for those who observe his laws: though made at the greatest distance of time, he will certainly perform his promises of blessing.
6. He hath favoured his people with abundant evidences of his matchless power in his wonderful works; at length to possess them of that fertile country once inhabited by heathens.
7. There is nothing like defect or imperfection in the displays of his Omnipotence; and they are all conformable to the exactest rules of unerring wisdom; his instructions for regulating mankind are founded in the nature and reason of things, and unalterably established, for ever binding.
8. Their ground, being thus solid and steadfast, will eternally support them, and eternally oblige all men to practise them; they are so formed as to exhibit the indelible marks of
4. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.
5. He hath given meat unto them that fear him; he will ever be mindful of his covenant.
6. He hath shewed his people the power of his works, that he may give them the heritage of the heathen.
7. The works of his hands are verity and judgment: all his commandments are sure.
8. They stand fast for ever and ever, and are done in truth and uprightness.

of certain truth, and the intrinsick SECT. 83.  
excellence of moral righteousness.

9. He sent redemption unto his people: he hath commanded his covenant for ever, holy and reverent is his name.

10. The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

He gave commission for discharging his people from bondage by breaking in pieces the Egyptian yoke: he hath so constituted his grant of favour that it shall remain for ever sacred and inviolable.

Just notions with an impressive sense of an Infinite Being and an unfeigned veneration for him, are the original ground-work of all true religion and solid wisdom: acting up to the principles of virtue shews maturity of understanding in what is most important: the glory these do to GOD, and advantage to men are permanent and eternal.

## PSALM CXII. SECT. LXXXIV.

*The character and happiness of a righteous and good person. His earthly prosperity. The blessings that descend to his offspring. His liberality, prudence, safety, and future blissful state. The envy ruin and misery of the wicked. An alphabetical psalm. The title, bless ye the Lord.*

### PSALM CXII. I.

PRAISE ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

### PSALM CXII. I.

MAKE it the endeavour of SECT. 84.  
your whole lives, to render the divine perfections and providence in the eye of all men most illustrious and glorious. In the certain road of lasting happiness is the sincerely religious, whose inclination and the entire satisfaction he takes in them, lead him to study understand and observe all GOD's laws.

2. His seed shall be mighty upon earth: the generation

In the natural course of things, his posterity following his instructions shall rise to earthly power and

**SECT. 84.** and influence: all that descend from a man of undeviating integrity and tread in his steps, shall be blessed.

**PSALM cxii. 2.** appear to be remarkably promoting their own highest advantage and prosperity.

3 His whole house and family shall enjoy a competency, and even such abundance as may truly be styled riches: and the noble recompence of his generous virtue shall attend him, not only for a little while here in this world, but for ever hereafter.

4 And as to any afflictions in life, and even its last and most gloomy circumstances they create in him who is thus conscious of his upright intentions only brightening hopes and the most glorious prospects: for he knows that the everlasting GOD, whose he is and whom he hath served is his rewarder; and a Being of the greatest benevolence and tenderest compassion, perfect equity and boundless mercy.

5 The amiable liberal man peculiarly recommends himself to his favour by imitating his moral attributes, doing acts of kindness, and connecting himself with the necessitous by obliging them with loans: that he may never suffer by his greatest generosity, the conduct of all his affairs manifests a just discernment, and the exactest measures.

3. Wealth and riches shall be in his house: and his righteousness endureth for ever.

4. Unto the upright there ariseth light in the darkness: he is gracious and full of compassion, and righteous.

5. A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

Most

¶ Some render, *a generous man shall do well*, look cheerful and enjoy himself: he shall support his matters or carry his cause in judgment — he has made God and man his friends.

6. Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance.

Most certainly he lays such a SECT. 84.  
foundation, that he shall never meet with any violent shock or <sup>PSALM</sup> total overthrow, not in an endless cxiii. 6.  
eternity: when the name of the wicked shall be forgotten; the memorials of the just shall for ever flourish.

7. He shall not be afraid of evil tidings: his heart is fixed trusting in the LORD.

His good mind shall not be distressed with anxious fears with respect to alarming dreadful messages of disasters and calamities: his heart is firm and intrepid in his unshaken confidence of safety under the divine protection.

8. His heart is established, he shall not be afraid, until he see his desire upon his enemies.

His reasonable expectations and strongest desires have a stable solid support: he shall be greatly superior to all apprehensions of danger; whilst the event is conspicuous of the lowest disgrace and entire destruction of his most inveterate enemies.

9. He hath dispersed; he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

Instead of immoderately accumulating, he hath like a sower of grain, very largely dispersed his wealth; and bountifully contributed to other men's necessities; the reward of his charities shall be everlasting: his circumstances shall be most flourishing, and his influence and character rise to the utmost dignity and glory.

10. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

The wicked shall be distant spectators of his final exaltation and shall be filled with anguish; they shall grind their teeth for entire vexation; as water evaporteth, or wax melteth with the fire, they shall utterly consume: their strongest desires whether to prejudice him, or promote themselves, shall come to nothing.

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## P S A L M C X I I I .

*Continual praises due to the Almighty. His greatness, absolute supremacy, and infinite condescension. His especial regard and concern for the afflicted and destitute. Title, Praise ye the Lord.*

## P S A L M C X I I I . I .

S E C T . 84 .

P S A L M  
C X I I I . I .

U SE your utmost endeavours by the most striking solemn expressions to render the great and good G O D , truly illustrious and glorious. You in particular who are devoted to his homage and service, celebrate his attributes and providence.

2 In the most honourable and exalted terms treat the important subject of his dominion and perfection, from this season forward through a boundless eternity.

3 There are in every part of the habitable world effects and noble displays of the divine supreme excellency; equally extensively ought sacred homage, and acknowledgements of gratitude to be performed by his intelligent productions.

4 However strengthened nations are by their connexions, and flourishing in earthly greatness, the L O R D is infinitely superior to, and easily controls them ; the heavenly orbs or the most perfect angels fall greatly beneath him for brightness and glory.

5 Who in heaven or earth can contest or compare with the L O R D our G O D ; who as if he had pitched his tabernacle in the most exalted place, shines above, and at once surveys all his numberless formations.

## P S A L M C X I I I . I .

P R A I S E ye the L O R D . Praise, O ye servants of the L o r d , praise the name of the L O R D .

2. Blessed be the name of the L O R D , from this time forth and for ever more.

3 From the rising of the sun unto the going down of the same, the L O R D ' s name is to be praised.

4. The L O R D is high above all nations, and his glory above the heavens.

5. Who is like unto the L O R D our God, who dwelleth on high.

In

6. Who humbleth himself to behold the things that are in heaven, and in the earth?

7. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8. That he may set him with princes, even with the princes of his people.

9. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

In whom it is an instance of SECT. 85.  
amazing condescension, that he will  
will vouchsafe to inspect direct and PSALM  
overrule affairs either in the upper exiii. 6.  
or lower worlds.

Nevertheless, he superintendeth 7  
those which seemingly respect the  
most desppicable objects; raiseth to  
power, health, and vigour, the  
dispirited, and humbled to the low-  
est condition of sorrow, shame, or  
pain; and exalteth to opulence and  
independance, from the greatest  
necessities and the most sordid  
poverty.

That having exercised, he may 8  
produce their virtues in the most  
conspicuous stations; and rank  
them with nobles and princes;  
senators of the realm, and rulers  
over his people.

He hath at length settled the up- 9  
braided childless woman, in whom  
the name seemed likely to be ex-  
tinguished, at the head of a growing  
family, as the joyful mother of a  
numerous off-spring. Do you ac-  
knowledge his favours, and to the  
utmost of your power distinguish  
the everblessed GOD with your  
constant praises.

## PSALM CXIV. SECT. LXXXV.

*The nature and wonderful circumstances of Israel's re-  
demption from Egypt. The certain agency or awful  
presence of the Almighty the cause of them.*

PSALM cxiv. 1, 2.

WHEN Israel went out of Egypt, the house of Jacob

PSALM cxiv. 1, 2.

AT that memorable period, SECT. 85.  
when the Israelites went out free  
and enriched with spoils, from a PSALM  
tedious cxiv. 1, 2.

**SECT. 85.** tedious servitude in the land of *Egypt*; the family of *Jacob* from a

**PSALM cxiv. 1, 2.** people who spoke a foreign bar-

barous language; the tribe of *Judah* marching first, with a bright cloud

standing over it, was a glorious display of the divine faithfulness in performing his promises, and the peculiar protection of all the other tribes a signal display of his boundless Omnipotence.

3 The Red-sea, as if it had beheld and been seized with panicks, fled from its channel to make way for their passage: *Jordan's* strong current, as greatly alarmed, flopt its course and fetched a compass backward to leave them room.

4 Afterwards, when the law was given, the exalted mountain *Sinai* and other neighbouring ones, were thrown into unusual agitations, and seemed to bound and dance like the strongest rams; like frisking lambs the smaller hills.

5 Relate, O thou Red-sea, if thou knowest, the immediate cause of thy sudden retreat? And thou *Jordan* tell whence it happened, that thy flowing waves so strangely separated, stood still, turned back?

6 Ye mountains by what new laws did you take light leaps resembling the leaders of flocks, and ye little hills by what unknown properties did you dance and caper like lambs?

7 Not mountains stir and seas retire, but thou whole solid earth shew the utmost commotion anguish horrour, for the dread Majesty is present, the God of *Jacob* displays himself.

Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion.

3. The sea saw it and fled. *Jordan* was driven back.

4. The mountains skipped like rams, and the little hills, like lambs.

5. What ailed thee, O thou sea, that thou fleddest? thou *Jordan*, that thou wast driven back?

6. Ye mountains, that ye skipped like rams, and ye little hills like lambs?

7. Tremble thou earth, at the presence of the Lord, at the presence of the God of Jacob.

8. Which turned  
the rock *into* a stand-  
ing water, the flint  
*into* a fountain of  
water.

For what is not that Omnipo- SECT. 85.  
tence adequate to, which can super- PSALM  
cede the laws of nature; with a word change the compact hard  
rock into water-pools or lakes;  
instantly — the most obdurate flint-  
stone into springs or flowing streams.

## P S A L M C X V .

*The honour of deliverances due to the Almighty. His attributes conspicuous in them to the conviction of heathens. The nature and properties of idols: the absurdity of making, and the certain disappointment of trusting in them. The true God the object of entire confidence. His experienced favours the ground of hoping in him. His universal authority. Gratitude and obedience not to be delayed.*

## P S A L M C X V . I .

\* **N**O T unto us,  
O L ORD, not  
unto us, but unto thy  
name give glory, for  
thy mercy, and for  
thy truth's sake.

2 Wheresoever should  
the heathen say,  
where is now their  
God?

3. But our God is  
in the heavens: he  
hath done what-  
soever he pleased.

## P S A L M C X V . I .

\* **N**O T unto our strength or SECT. 85.  
wisdom, Everlasting G OD, PSALM  
but to thy distinguished attributes be the honour of deliverances a- cxv. 1.  
scribed; which are the undoubted effects, of thy unmerited kindness and everlasting truth and faithfulness.

Heathen nations have done it 2  
formerly, but what ground is there  
in the present aspect of affairs, for  
them with insult to enquire, where  
now absent, or how now neglect-  
ful of them is the G OD they  
boasted of?

They may not be able to ascer- 3  
tain where their Gods are, or why  
they forget them; but our G OD,  
though he is invisible and we have  
no images or sensible representa-  
tions of him; yet he is infinitely

\* Literally, *not with us*, i. e. *not in our power*.

PSALM  
cxv. 3. **SER. 85.** exalted, and his glorious throne in  
the highest heavens: as to his per-  
formances, they always have been  
and always will be whatever plea-  
ses him.

- 4 Their idols and vanities are formed of metals, silver, and gold; they have first made with their hands, what they are afterwards so absurd and ridiculous as to worship.
- 5 The artificer hath indeed, given them mouths, but not that they can speak with: eyes have they the form of, but not such as can take a view of objects, or distinguish betwixt light and darkness.
- 6 They have the shape of ears, but cannot hear any thing: also the similitude of noses, but not the least sensation of the most different smells.
- 7 They have hands resembling human ones, but not that can feel touch or be affected; feet they likewise have, but no self moving power to use or walk on them; neither can they mutter in their mouths the least articulate sound.
- 8 They who direct the making of these senseless images, as objects of worship, may not improperly be compared to them for their sottishness and stupidity: all that repose confidence in them, must be grossly deluded,
4. Their idols are silver and gold, the work of men's hands.
5. They have mouths, but they speak not; eyes have they, but they see not:
6. They have ears, but they hear not; noses have they, but they smell not.
7. They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.
8. \* They that make them are like unto them; so is every one that trusteth in them.

\* Peters translates literally, *they that make them shall be like unto them, and all they that put their trust in them*, i. e. he explains they shall soon become dead and senseless as they without any hopes of a renovation, or restitution to a state of happiness, which was the belief and hope of the people of God: if they rise again, it shall be only to their condemnation. *Crit. Diff.* p. 224.

excluded, and in the lowest state of Sect. 55.  
degeneracy.

9. O Israel, trust thou in the Lord: he is their help and their shield.

O ye offspring of upright *Israel*, <sup>PSALM</sup> cxv. 8, 9. contemning these fooleries, do you be faithful to and wholly depend on the eternal sovereign: in him center all perfections to relieve and defend you.

10. O house of Aaron, trust in the Lord: he is their help and their shield.

O ye descendants of pious *Aaron*, <sup>10</sup> fix your hope and trust in him, the solemnities of whose worship you are devoted to perform: those who sincerely serve may absolutely rely upon him; neither will he ever fail them.

11. Ye that fear the Lord, trust in the Lord: he is their help and their shield.

Of whatever tribe or kindred, <sup>11</sup> kingdom or nation you are, all ye who profess true religion, fear God and work righteousness, raise your only expectations from an Infinite Being; and his faithfulness and omnipotence are full security, that they shall never be disappointed.

12. The Lord hath been mindful of us: he will bless us; he will bless the house of *Israel*, he will bless the house of *Aaron*.

We have largely experienced <sup>12</sup> the divine regard and affection; we promise ourselves the long enjoyment of happiness under his protection; that all our tribes shall be greatly prosperous, and the ministers of religion truly blessed.

13. He will bless them that fear the Lord, both small and great.

That all who confess his authority and are subject to his laws, shall equally share in his immense bounty; without the last difference made, on account of other incidental circumstances, and their being young or old, high or low, rich or poor.

14. The Lord shall § increase you more

That his mercies shall be repeated, with continual additions to them,

§ *Increase*, some understand by the word here, the particular blessing of addition of years or length of days.

SECT. 85. them, with respect both to your-  
 selves, and a rising generation which  
 shall spring from you.

PSALM cxv. 14. You are and I hope, ever will  
 15 be peculiarly under the guardian-  
 ship of the Almighty; and to sup-  
 ply you with all desirable con-  
 veniences be his kind concern,  
 who is absolute L O R D of earth  
 and heaven.

16 As to heaven and the exalted  
 regions, from the glorious mani-  
 festations of Deity there, they may  
 be styled the seat or brilliant court  
 of the supreme majesty; but this  
 lower world of earth hath he ap-  
 pointed for mankind to enjoy, and  
 serve and celebrate him in.

17 And they ought to shew an ex-  
 treme solicitude to improve all op-  
 portunities of a transient life to  
 this purpose; for they are perfectly  
 sensible, that they will all soon be  
 over: the dead must never return  
 to express their gratitude, not so  
 much as one individual of that most  
 large flock who in a constant suc-  
 cession descend into the silent  
 grave.

18 But we who are alive and remain,  
 do now solemnly engage to adore  
 and obey G O D through the course  
 of our future days; and hope to  
 continue to do it through an end-  
 less Eternity. Think and speak in  
 the most honourable terms of the  
 ever-blessed G O D.

more and more, you  
 and your children.

15. You are blessed  
 of the L O R D, which  
 made heaven and  
 earth.

16. The heaven,  
*even* the heavens are  
 the L O R D S: but the  
 earth hath he given  
 to the children of  
 men.

17. The dead  
 praise not the Lord,  
 neither any that go  
 down into silence.

18. But we will  
 bless the Lord, from  
 this time forth and  
 forever more. Praise  
 the L O R D.

## PSALM CXVI. SECT. LXXXVI.

*An affectionate gratitude expressed for some signal deliverance. Enlargement on the divine goodness and mercy. Promises to render publick thanksgivings. The particular occasion uncertain, the beginning like that of the XVIII.*

## PSALM cxvi. 1.

**I** Love the Lord, because he hath heard my voice, and my supplication.

2. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

3. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4. Then called I upon the name of the Lord; O Lord, I beseech thee deliver my soul.

## PSALM cxvi. 1.

**I** Have done and ever will love the Lord, with an entire affection manifested in a regular obedience; because in every humble address I have offered up to him, and in the tender pleadings of my extreme necessity, he hath shewed a regard and concern for me.

In as much as he hath graciously heard, and speedily and efficaciously answered, it is my fixed resolution in all future emergencies, through the remainder of my life, to have constant recourse with my petitions to his throne of mercy.

Distresses surrounded me, like those of a victim bound to be sacrificed; and anguish seized like that of a guilty conscience, or the punishments of the infernal sheol: the affliction I met with was most obstinate, and my tribulation exquisitely tormenting.

In circumstances that seemed quite desperate I did not succumb; but I raised the loudest outcries to the power wisdom and goodness of God for speedy succour; saying, O thou who art Eternal and Infinite in all perfections, I beseech thee

\* Some render, I wished, or desired that the Lord would hear my voice, my supplications, that he would incline his ear, &c.

SECT. 85. them, with respect both to your-  
 selves, and a rising generation which  
 shall spring from you.

**PSALM cxv. 14.** You are and I hope, ever will  
 15 be peculiarly under the guardian-  
 ship of the Almighty; and to sup-  
 ply you with all desirable con-  
 veniences be his kind concern,  
 who is absolute **LORD** of earth  
 and heaven.

16 As to heaven and the exalted  
 regions, from the glorious mani-  
 festations of Deity there, they may  
 be styled the seat or brilliant court  
 of the supreme majesty; but this  
 lower world of earth hath he ap-  
 pointed for mankind to enjoy, and  
 serve and celebrate him in.

17 And they ought to shew an ex-  
 treme solicitude to improve all op-  
 portunities of a transient life to  
 this purpose; for they are perfectly  
 sensible, that they will all soon be  
 over: the dead must never return  
 to express their gratitude, not so  
 much as one individual of that most  
 large flock who in a constant suc-  
 cession descend into the silent  
 grave.

18 But we who are alive and remain,  
 do now solemnly engage to adore  
 and obey **GOD** through the course  
 of our future days; and hope to  
 continue to do it through an end-  
 less Eternity. Think and speak in  
 the most honourable terms of the  
 ever-blessed **GOD**.

more and more, you  
 and your children.  
 15. You are blessed  
 of the **LORD**, which  
 made heaven and  
 earth.

16. The heaven,  
*even* the heavens are  
 the **LORDS**: but the  
 earth hath he given  
 to the children of  
 men.

17. The dead  
 praise not the Lord,  
 neither any that go  
 down into silence.

18. But we will  
 bless the Lord, from  
 this time forth and  
 for ever more. Praise  
 the **LORD**.

## P S A L M C X V I .     S E C T . LXXXVI.

*An effectionate gratitude expressed for some signal deliverance. Enlargement on the divine goodness and mercy. Promises to render publick thanksgivings. The particular occasion uncertain, the beginning like that of the XVIII.*

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3. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4. Then called I upon the name of the Lord; O Lord, I beseech thee deliver my soul.

## P S A L M c x v i . 1 .

**I** Have done and ever will love **S E C T . 3 6 .** the **L O R D ,** with an entire affection manifested in a regular **P S A L M** obedience; because in every humble **c x v i . 1 .** address I have offered up to him, and in the tender pleadings of my extreme necessity, he hath shewed a regard and concern for me.

In as much as he hath graciously 2 heard, and speedily and efficaciously answered, it is my fixed resolution in all future emergencies, through the remainder of my life, to have constant recourse with my petitions to his throne of mercy.

Distresses surrounded me, like 3 those of a victim bound to be sacrificed; and anguish seized like that of a guilty conscience, or the punishments of the infernal sheol: the affliction I met with was most obstinate, and my tribulation exquisitely tormenting.

In circumstances that seemed 4 quite desperate I did not succumb; but I raised the loudest outcries to the power wisdom and goodness of God for speedy succour; saying, O thou who art Eternal and Infinite in all perfections, I beseech thee

\* Some render, I wished, or desired that the Lord would hear my voice, my supplications, that he would incline his ear, &c.

**SECT. 86.** thee to rescue me from visible ruin  
**PSALM** preserve me from instant destruction.

**cxvi. 5.**

5 It is my good **LORD's** inclination to shew favour, and all his dealings are remarkably kind and equal; yea our **GOD** and Father is most tenderly affectionate.

6 As his peculiar charge, by a most indulgent providence the everblessed **GOD** perpetually watcheth over the undesigning artless and honest: both my own skill failed and my strength was quite exhausted when he provided for my timely succour and perfect safety.

7 I can now truly say to myself, return from all thy hazards and agitations, as from tempestuous seas, to the welcome abodes or peaceful harbour of rest, ease, and satisfaction; for a most bountiful **GOD** hath conferred on thee lasting obligations, the most important favours.

8 No less than the recovery of life out of the jaws of devouring death; joy from grief that filled my eyes with briny tears; and firm and sure footing from the most slippery paths where I moved with the greatest hazard.

9 It is now my only concern, and it is my fixed purpose to make a due improvement: to act habitually as under the divine inspection; support a religious character, and prepare for life eternal.

10 The divine promises are made good in my comfortable settlement, which I always assured myself would be; therefore will I acknowledge,

5. Gracious is the **LORD**, and righteous; yea, our **GOD** is merciful.

6. The **LORD** preserveth the simple; I was brought low, and he helped me.

7. Return unto thy rest, O my soul, for the **LORD** hath dealt bountifully with thee.

8. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the **LORD** in the land of the living.

10. I believed therefore have I spoken: I was greatly afflicted.

ledge, that I was reduced to the SECT. 86.  
last extremity.

11. I said in my  
haste, all men are <sup>u</sup>  
liars.

In the tumult and hurry of my PSALM  
passions owing to the precipitancy cxvii. 10,  
of my flight, I thought and indeed <sup>11.</sup>  
said, that every man intends to  
deceive; and there is no more re-  
lying upon human faith or truth  
professions or promises.

12. What shall I  
render unto the  
LORD, for all his  
benefits towards me.

What returns can I make to a <sup>12</sup>  
most gracious GOD for his number-  
less inestimable favours; who both  
forgave my uncharitable rash ex-  
pressions, and relieved me from the  
calamities and desponding fears  
which produced them.

13. I will take  
the <sup>w</sup> cup of salva-  
tion, and call upon  
the name of the  
LORD.

In our customary way I will <sup>13</sup>  
commemorate the signal deliver-  
ance, take a cup of wine, and  
piously invoking the Eternal Being,  
pass it round in solemn and grate-  
ful acknowledgment.

14. I will pay my  
vows unto the Lord,  
now in the presence  
of all his people.

I most joyfully embrace this op- <sup>14</sup>  
portunity, in presence of the great  
congregation, to testify my sincere  
thankfulness; and pay the sacred  
vows I made to the LORD, if ever  
I should be restored.

15. Precious in  
the sight of the Lord  
is the death of his  
saints.

And it is evident in my restora- <sup>15</sup>  
tion, that of greater consequence  
in the estimate of the Almighty,  
are those who worship and serve,  
submit to and rely upon him; than  
that he will lightly suffer them  
to be slain; or their blood spilt at  
the

<sup>u</sup> Some render, all men a lie, a thing of nothing, a mere  
phantom without truth or solidity.

<sup>w</sup> The cup of salvation, either more solemn in the temple,  
or private in families. R. Sol. interprets, bring the drink-  
offering of praise which I vowed. The Rabbins say, that over  
the former only the Levites sing the song of oblation: over  
the latter the form is,—Blessed be our God the Lord of the  
world, who hath created the fruit of the vine.

**SECT. 86.** the pleasure of the wicked and  
ungodly.

**PSALM** Having experienced this, I consider myself as laid under fresh obligations, most righteous and good GOD, to behave in all respects agreeably to my character as thy servant: thy servant I surely am, even thy slave born of thy female slave, and absolutely at thy disposal; since thou hast loosed those bands which held, and seemed to have destined me for immediate execution.

**17** To the utmost I engage to shew my gratitude: as expressions thereof offer sacrifices: and to invite all others to GOD's worship, will in the most publick manner declare his perfection and providence.

**18** However secretly in the day of adversity my vows unto the LORD were entered into, they shall be most punctually and openly performed, all his assembled people being witnesses.

**19** This shall be done in the courts of the sanctuary, in the principal part of thy spacious city, O Jerusalem: and let all present join in confessing and adoring the most high GOD.

**16.** Oh LORD, truly I am thy servant; I am thy servant, and the son of thy handmaid; thou hast loosed my bonds.

**17.** I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

**18.** I will pay my vows unto the Lord, now in the presence of all his people.

**19.** In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

### P S A L M C X V I I .

*Invitation of all people and kindreds to celebrate the divine mercy and faithfulness.*

#### P S A L M c x v i i . 1.

**SECT. 86.** BE persuaded, O ye heathen nations in all quarters of this habitable world, renouncing your false and absurd religions, to acknow-

#### P S A L M c x v i i . 1.

**O** Praise the LORD, all ye nations: praise him, all ye people.

knowledge and pay divine worship SECT. 86.  
to the immutable perfections of the everlasting  
everlasting GOD: of whatever fa- PSALM  
mily or kindred you are, think and cxvii. 1.  
speak honourably of him.

2. For his merciful kindness is great towards us: and the truth of the LORD endureth for ever. Praise ye the LORD.

For there is a transcendency of his unmerited kindness and mercy, truly manifested to us *Israelites* who know and serve him: and the constancy and fidelity of the LORD are invariable and eternal.

## P S A L M CXVIII. S E C T. LXXXVII.

*The Israelite's required to celebrate divine mercies. Particularly some late deliverance. The Almighty the only object of supreme confidence. The infallible support of the righteous. His praises to be solemnized. The occasion, some suppose, to be David's perfect settlement in his kingdom. and his bringing up the ark unto Jerusalem. Others the return of the Jews from captivity, and rebuilding of the temple.*

## P S A L M cxviii. 1.

O Give thanks unto the Lord, for he is good: because his mercy endureth for ever.

2. Let Israel now say, that his mercy endureth for ever.

3. Let the house of Aaron now say, that his mercy endureth for ever.

## P S A L M cxviii. 1.

M A K E publick professions to SECT. 87. Gon's honour for his signal favours: it illustriously appears that he is the most beneficent of beings; and his goodness and bounty are not inconstant limited or short-lived, but permanent and eternal.

Let the people sprung from our upright and pious father *Israel*, on the present happy occasion solemnly declare the infinity of divine loving kindness and mercy.

Let the descendants of hallowed 3 *Auron* both priests and levites, for this recent extraordinary favour, most devoutly acknowledge that there is no end, or bounds of the LORD's benignity.

At

**SECT. 87.** At the same time let all proselytes, or all men of whatever nation who fear God and work righteousness concur, in openly avowing the immensity of his compassion and benevolence.

5 I do most thankfully mention my own particular case as an instance; I invoked his assistance under peculiar necessities, like one bound up close, or hemm'd in on all sides; and his kind providence acted correspondently to my desires, restored me to perfect safety and liberty.

6 The Independant and Eternal Being appears determined to protect and defend me, I will not give way to any anxiety or timidity. What is the utmost skill or power of earth-born man able to effect, to my disadvantage in opposition to his Omnipotence?

7 The most high God engages his all-sufficiency to join with, my other abettors and adherents; wherefore I do fully conclude, that I shall see with contempt the impotent efforts of my baffled enemies.

8 It is inexpressibly more rational and beneficial to depend for safety on the divine protection, than to expect it from any human succours.

9 More fitting and necessary is it, and an happier issue is like to proceed from relying upon the care and observing the rules of providence; than from trusting to the greatest power or most refined policy even of princes and governors.

People

4. Let them now that fear the Lord say, that his mercy endureth for ever.

5. I called upon the Lord in distress: the Lord answered me, and set me in a large place.

6. The Lord is on my side, I will not fear. What can man do unto me?

7. The Lord taketh my part & with them that help me: therefore shall I see my desire upon them that hate me.

8. It is better to trust in the Lord, than to put confidence in man.

9. It is better to trust in the Lord, than to put confidence in princes.

§ *With them that help me,* some interpret as a Jewish idiom denoting only that the Lord did help him.

10. All nations compassed me about: \* but in the name of the LORD will I destroy them.

11. They compassed me about, yea, they compassed me about: but in the name of the LORD I will destroy them.

12. They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13. Thou hast thrust sore at me, that I might fall: but the LORD helped me.

14. The LORD is my strength and song, and is become my salvation.

15: The voice of rejoicing and salvation is in the tabernacles

People of various nations with Sect. 87. hostile views have surrounded me: but my religious hopes inspired me PSALM. with such ardour and resolution, cxviii. 102 that in due time I circumcised cut off or destroyed them.

They have encompassed me, yea frequently one after another have they invested me on all sides: but with heaven's all powerful assistance I have always suppressed them.

They beset me like swarms of angry bees: as a fire made of thorns blazes, their rage burned, nevertheless, by virtue of divine succour I have totally subdued them.

O thou most inveterate enemy, in repeated instances thou hast driven at me with the utmost fury, to precipitate my downfall and ruin: but the invincible arm of Almighty God hath timely supported me.

My confidence in him is the ground of all my courage and intrepidity; neither had I been able thus to sing his praise, had he not sustained me: on the present, as on all other occasion, I freely recognize his providence as the only source of salvation.

Others concerned in this common deliverance, will congratulate it, and the joyful sound be repeated in

\* This has been understood as the *Teffera* the sentence of attack, or signal to engage, like those of Cyrus — Jupiter is our leader and ally — Jupiter our captain and preserver. *Cyropaed.* L. III. and VII. and Gideon, *Judg.* vii. 18.—This interpretation being only founded on the repetition, may it not more probably be designed as suited to the musical performance.

יְנַט commonly rendered quenched, like many other words, is probably here used in a contrary sense, to denote burnt or inflamed. Thus all the ancient interpreters except the Syriac understand it.

**SECT. 87.** in all truly good men's houses : in nacles of the righteous; the right hand triumph they will declare — no of the **LORD** doeth **PSALM** human power or policy could have valiantly.  
**cxviii. 15.** achieved what the divine exerted  
Omnipotence hath done.

**16.** The Almighty efficiency shines out most illustriously: as the right hand of some valiant chief performs wonders, so hath the power of heaven in our favour, appeared absolutely invincible.

**17.** Though they fully expected that I should, yet it is plain I shall not fall, by that meditated stroke directly levelled at me ; but my life shall be prolonged: and which is the principal value and great end of living, I shall record the amazing and inestimable performances of the Infinite Mind.

**18.** To rectify my voluntary errors, and reduce me to obedience, the wise and good **LORD** hath subjected me to the discipline of various heavy afflictions: but hath ever made a reserve of life, and, whatever I have deserved, hath not consigned me over to the hand of death, or the power of the sword.

**19.** O ye keepers of them, open to me the gates of the sanctuary, frequented by the righteous and good: I desire, through them, to enter into the holy place in order to acknowledge my peculiar obligations to the divine everlasting clemency and mercy.

**20.** The gate which I principally speak of, is that awful one leading to the sacred presence, through which holy and virtuous men only are admitted; and as one of whose number and character I claim the privilege of a ready passage.

**16.** The right hand of the **LORD** is exalted: the right hand of the **LORD** doeth valiantly.

**17.** I shall not die, but live, and declare the works of the **LORD**.

**18.** The **LORD** hath chastened me sore: but he hath not given me over unto death.

**19.** Open to me the gates of righteousness: I will go into them, and I will praise the **LORD**.

**20.** This gate of the **LORD**, into which the righteous shall enter.

21. I will praise thee: for thou hast heard me, and art become my salvation.

My important business respects SECT. 87.  
thee my great preserver and bene-factor, and my fixed purpose, O PSALM  
most munificent L O R D , is to render cxviii. 21.  
sacrifices of thanksgiving; and proclaim to all the world thy answers to my prayers, and deliverances of me from the greatest dangers.

22. The stone which the builders refused, is become the head stone of the corner.

Like a stone, which builders 22 have rejected as unfit for any place, and yet at length apply to the most important service of uniting or supporting the whole edifice: so is a man raised from a condition of the utmost neglect and obscurity, to the highest employment in the government.

23. This is the L O R D ' s doing: it is marvellous in our eyes.

An event surely accountable 23 only from the special hand of providence: in all its circumstances it is very extraordinary and astonishing, and as such we cannot but esteem and admire.

24. This is the day which the Lord hath made: we will rejoice and be glad in it.

The events of providence then 24 have marked out this season, as peculiarly deserving to be most thankfully commemorated: accordingly, we will wholly devote it to acclamations; and all actions that are properly expressive of the sincerest gladness and an entire satisfaction.

25. \* Save now, I beseech thee, O L O R D ;

Now, good G o d , thou hast 25 greatly favoured, I humbly pray,  
do

\* These words are said to be repeated at the *feast of palms* in memory of the overthrow of Jericho: when on the first day of the feast, they prepared branches of palm, willow and myrtle, and tied them together, and these they carried in their hands all the time of the feast. Once every day they came into the court of the temple, where going round to the altar, with their boughs bending towards it, they cried, *Hosanna, or save now, O Lord;* O Lord send us prosperity. Upon the seventh they compassed the altar seven times. *Nat. Hist. of Judaism.* p. 119.

- SECT. 87.** do thou signally preserve and defend; my earnest request is, most gracious Father, that thou wilt in all respects vouchsafe success and prosperity.
- PSALM cxviii. 25.** all respects vouchsafe success and prosperity.
- 26.** May he, who ascendeth the throne thus by the manifest designation of the Almighty, be remarkably happy, and daily growing in all instances of the most solid blessedness: from this sacred place where we perform our functions, we have always and ever shall wish and pray, that whatever is truly good and desirable may happen to you, and to the whole community.
- 27.** The kind providence which hath restored our prosperity, is most worthy to be celebrated: prepare for doing it, bind the festival victim with cords that it may be brought to be sacrificed, and its blood afterwards sprinkled on the horns, or on every side round about the altar.
- 28.** O most bountiful Being, thou art my God, ruler and benefactor, and in that character I desire in the most publick manner to confess thee: my God to all purposes thou hast appeared to be most conspicuously, I sincerely ascribe to thee all possible dignity and glory.
- 29.** O you assembled *Israelites*, do you express an unfeigned gratitude unto the great **Lord** of all, for he is most emphatically and supremely good and wise; his beneficence also is permanent unchangeable and eternal.
- LORD:** O **Lord**, I beseech thee, send now prosperity.
- 26.** Blessed be he that cometh in the name of the **Lord**; we have blessed you out of the house of the **Lord**.
- 27.** God is the **Lord**, which hath shewed us light; <sup>a</sup> bind the sacrifice with cords, even unto the horns of the altar.
- 28.** Thou art my God, and I will praise thee: thou art my God, I will exalt thee.
- 29.** O give thanks unto the **Lord**; for he is good; for his mercy endureth for ever.

<sup>a</sup> Some render, *strew willow boughs even to the horns of the altar.*

## PSALM CXIX. SECT. LXXXVIII.

*The advantages of religious virtue. Instruction to youth for obtaining it. Prayer for divine teaching, Ver. 1—25. An alphabetical and very curious composition as to its form and manner, but invaluable for its meaning and doctrine.*

## PSALM cxix. 1.

ALEPH.

**B**lessed are the undefiled in the way, who walk in the law of the Lord.

2. Blessed are they that keep his testimonies, and that seek him with the whole heart.

3. They also do no iniquity: they walk in his ways.

4. Thou hast commanded us to keep thy precepts diligently.

5. O that my ways were directed to keep thy statutes!

## PSALM cxix. 1.

**T**HEY are truly honourable SECT. 88. and in the highest degree happy who practise a sincere and unblemished virtue and piety: cxix. 1. whose prevailing tenour of life is conformable to God's laws of righteousness.

Doubtless in the way which leads 2 to temporal and eternal distinction and felicity are they who duly observe God's standing instructions of truth and duty: and that diligently study his works that they may be acquainted with his perfections, perform his will and secure his favour.

They are not free from defects, 3 but they are from designed habitual iniquity unfairness or dishonesty, under whatever pretext they could perpetrate it: the course of their actions is correspondent to the divine rules prescribed for them.

Being absolutely necessary to our 4 happiness, thou hast constituted it our indispensable duty, to be active and zealous diligent and constant in our endeavours, to practise conformably to the tenour of thy precepts.

My greatest lasting interest is so 5 visibly concerned herein, that I most sincerely wish and pray that I may

**SECT. 88.** so conduct all my actions as never  
to depart from an established and  
**PSALM** uniform virtue and piety.

**cxix. 5.** The consequence I am fully  
**6** satisfied, would amply reward me: my hopes would not be disappointed, my enemies unsubdued; nor should I doubt the performance of thy most gracious promises, when I regarded the conditions of them; or the obedience of thy laws as the terms of thy favour.

**7** Moreover, mine offices of devotion will have in them the highest recommendation of an incorrupt mind and approving conscience, when I am perfectly acquainted with the whole plan of right action or true religion: and obey all those moral laws which constitute a character for righteousness.

**8** My unvaried stedfast purpose is to consider thy statutes as my most important charge; and with the utmost vigilance of a resolved virtue live according to them: only in this state of instability affliction and temptation, I beseech thee never in any degree to withdraw thy regard from, nor leave me destitute.

**9** If it be asked, by what means shall an unskilful and inexperienced youth so conduct himself as to render his moral character unblemished, or his course of life free from all stains of profaneness and wickedness? The answer is, that nothing so directly conduces to this end, as early forming his mind and continually squaring his actions by the rules thy word contains.

**6.** Then shall I not be ashamed, when I have respect unto all thy commandments.

**7.** I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

**8.** I will keep thy statutes: O forsake me not utterly.

B E T H.

**9.** Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.

10. With my whole heart have I sought thee: O let me not wander from thy commandments.

With an heart that is entirely thine, and sincerely bent to please thee, I have trusted in, worshipped and served thee: suffer me not to do wrong through ignorance or error, evil counsel or earnest persuasion, the surprize of sudden passion or the violence of strong temptation.

11. Thy word have I hid in mine heart, that I might not sin against thee.

That I may be effectually preserved from any way swerving in matter of duty and virtue, as an invaluable treasure I have lodged in my breast the promises and threatenings of thy word; or been deeply impressed with a sense of the effects and consequences of actions.

12. Blessed art thou, O L O R D : teach me thy statutes.

Deserving art thou, O eternal and most bountiful G O D , of the highest esteem and honour; to all thy other mercies and favours add the inestimable benefit of instructing me in the clear knowledge and constant practice of universal righteousness.

13. With my lips have I declared all the judgments of thy mouth.

So far as I have been acquainted with them, I have freely communicated and given the utmost sanction to whatever laws thou hast any way promulgated, or appointed for our observance.

14. I have rejoiced in the way of thy testimonies, as much as in all riches.

I have performed with more alacrity and real gladness the course of duties solemnly enjoined me, than the most worldly minded man has in the acquisition or enjoyment of immense riches.

15. I will meditate in thy precepts, and

I will morning and evening expatiate in thinking upon those precepts

<sup>c</sup> Some interpret this, that he repeats over and learns by heart all God's laws.

SECT. 88. cepts thou haft laid an especial and have respect  
         stress on; and as my scope or mark

PSALM will diligently attend to the me-  
cxix. 15. thods and dispositions of thine all-  
wise providence.

16 I propose to myself the noblest  
pleasure from observing those or-  
dinances of thine which stint our  
passions and regulate our practice:  
it would be the worst kind of ne-  
gligence and inattention in me to  
forget, or any way disregard those  
important messages thy word con-  
tains.

17 Conformably to thy promises  
and thy usual proceedings, make  
gracious returns to him for his  
sincere though imperfect services,  
who is devoted to thine obedience;  
then I shall both be more happy;  
and able with greater freedom and  
affiduity to set myself to discharge  
the trust reposed in me.

18 Further, as a veil that darkens  
or a cloud that intercepts their  
view, remove from before the eyes  
of my mind all degrees of ignorance  
and error; that I may discern with  
plainness for my improvement the  
beauty and excellency of thy law,  
with the noblest pleasure of being  
under its influence.

19 As to this earth and all its transient  
advantages I truly esteem myself  
only a temporary resident, or un-  
settled stranger: suffer me not then  
to be ignorant bewildered or mis-  
taken, as to those ways of truth and  
virtue which concern my future  
everlasting state.

20 I cannot but be extremely soli-  
citous on this important head, and  
do actually wear and pine away  
with

16. I will delight  
myself in thy statu-  
tes; I will not forget  
thy word.

### G I M E L.

17. Deal bounti-  
fully with thy ser-  
vant, *that* I may  
live and keep thy  
word.

18. Open thou  
mine eyes, that I  
may behold won-  
derous things out of  
thy law.

19. I am a stran-  
ger in the earth :  
hide not thy com-  
mandments from  
me.

20. My soul break-  
eth for the longing  
*that it bath unto thy*  
judg-

judgments at all with intenseness of application, to Sect. 88. understand and continually observe the true measures of life and happiness. PSALM cxix. 20.

21. Thou hast rebuked the proud <sup>that are</sup> cursed, which do err from thy commandments.

There is the greatest danger in <sup>21</sup> doing otherwise, for in various instances with a signal severity thou hast chastised the self-sufficient impenitent and obstinate; as abominable and execrable they have appeared, who deliberately and in contempt of all restraint wander, from the plainest paths of virtue and happiness.

22. Remove from me reproach and contempt: for I have kept thy testimonies.

I have most strictly guarded <sup>22</sup> against the violation of thy standing laws; and yet I am reproached and vilified, as if the reverse hereof was my real practice: vindicate me from these aspersions, let me be removed out of their reach or so situated that they cannot affect me.

23. Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

I not only suffer the derision and <sup>23</sup> invective of the populace, but leading men and principal magistrates did sit in judgment and pronounce sentence against me: thy servant amidst all these diligently employed himself in enlarging on thy unchangeable and eternal laws.

24. Thy testimonies also are my delight, and my counsellors.

The study of these true rules of <sup>24</sup> life, further, under the sharpest pain gives me sacred pleasure; and however embarrassed my affairs, their direction supplies the place of the ablest counsellors.

<sup>a</sup> Judge understands by proud, atheistical contemptuous dis-regards of God and his laws.

## S E C T. LXXXIX.

*Support and vigour implored under extreme dejection.  
Likewise, wisdom, integrity, steadiness; and to be  
guarded against avarice, vanity, and reproaches. Enga-  
gement upon being favoured with deliverance and safety  
to practise and recommend universal righteousness.*  
Ver. 25—49.

## PSALM cxix. 25.

SECT. 89.

PSALM  
cxix. I.

THE heavy weight of evils  
and calamities I conflict with  
presseth me so hard, that I am in  
the utmost danger of sinking and  
perishing under it: agreeably to thy  
gracious promises and tender com-  
passions preserve my life and restore  
my strength and prosperity.

26 As my righteous L O R D and  
great director, I have laid before  
thee the long detail of my circum-  
stances and practices, and thou hast  
accommodated thy dispensations to  
them: as what most concerns me  
instruct me fully in those laws  
which prescribe their true boun-  
daries to my passions and actions.

27 Enable me by the clearest repre-  
sentations, to form an exact judg-  
ment of that course which thy pre-  
cepts direct me to walk in: which  
will qualify me with greater plea-  
sure and benefit to contemplate the  
extraordinary and miraculous dis-  
plays of thine Omnipotence.

28 Like water that continually  
drops I am wasted, or as melted  
wax, my natural firmness and vi-  
gour decayed with lingring pain  
and

## PSALM cxix. 25.

D A L E T H.

M Y soul cleav-  
eth unto the  
dust: quicken thou  
me according to thy  
word.

26. I have de-  
clared my ways, and  
thou heardest me:  
teach me thy sta-  
tutes.

27. Make me to  
understand the way  
of thy precepts: so  
shall I talk of thy  
wondrous works.

28. My soul melt-  
eth for heaviness:  
strengthen thou me  
according unto thy  
word.

\* *Mudge by a different reading explains, affliction made  
him reflect on his ways, and gave him reason enough to  
pray God to teach him his ordinances.*

and gauling anguish: recover me SECT. 89.  
from this weak and faltering con-  
dition to health and happiness, an- PSALM  
switably to the goodness of thy na- cxix. 28.  
ture and the declarations of thy  
mercy.

29. Remove from  
me the way of lying:  
and grant me thy  
law graciously.

Divert from ever approaching 29  
me and mixing in my temper or  
practice, all the various ways and  
arts of deception apostacy or hypo-  
crisy: and vouchsafe me the inex-  
pressible favour to be under the  
constant uniform conduct of thy  
most righteous precepts.

30. I have chosen  
the way of truth:  
thy judgments have  
I laid before me.

Rejecting all other courses, I 30  
have preferred and determined to  
follow the dictates of reason and  
virtue: thy own plan of equity and  
integrity prescribed to me and all  
men, I have fixed upon as the un-  
varied rule of my entire behaviour.

31. I have stuck  
unto thy testimo-  
nies: O LORD, put  
me not to shame.

Nothing has done, nor ever shall 31  
stir me from the closest adherence,  
in all affection duty and fidelity to  
thy moral and eternal laws: just  
and good GOD, disappoint not the  
reasonable hopes I cherish of the  
happy effects hereof.

32. I will run the  
way of thy com-  
mandments, when  
thou shalt enlarge  
my heart.

I shall have leisure as well as 32  
inclination to make the speediest  
progress in the study and obedience  
of thy laws; when thou shalt be  
pleased to set my mind and thoughts  
at perfect liberty, from those afflic-  
tions and anxieties which have a  
tendency to oppress and contract  
them.

33. Teach me, O  
LORD, the way of  
thy statutes, and I  
shall keep it unto  
the end.

Vouchsafe, O GOD of truth 33  
and wisdom, to direct me con-  
stantly in understanding that course  
of

<sup>f</sup> End, literally to the heel quite through, as Mudge has  
it or from head to foot.

**SECT. 89.** of action thy laws prescribe; and  
to the end of my days I will most  
**PSALM** sincerely endeavour to guard my  
**CXIX. 33.** steps against ever stumbling or de-  
 viating from it.

**34** Form my rational moral powers so that I can weigh all matters which concern me in the exactest balances of judgment and discretion; consequently I shall keep thy righteous precepts sacred and inviolable: yea as my great busines I shall attend to their observance with the utmost assiduity fervour and constancy.

**35** Influence me by their awful sanctions to make continual progress in the direct plain road of obedience to thy certain injunctions: for that is my unfeigned desire and what gives me the highest pleasure.

**36** Extend the views and purposes, or enlarge the affections of my heart to a proper benevolence of virtue and generous regard of all duty; and let them not be contracted by an undue selfishness, rapacious avarice, or dishonest practice in order to accumulate riches.

**37** Keep mine eyes proceeding or still looking forward, that they do not stop fix and become captivated with the delusive empty scenes of this secular life; ambition which tantalizes or sensual pleasures that dissipate all the vigour of their infatuated votaries: actuate me to all laudable designs and virtuous pursuits, as absolutely necessary truly to live and to be happy.

**38** Let it appear, that nothing of thy word of promise respecting thy servant's

**34.** Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

**35.** Make me to go in the path of thy commandments; for therein do I delight.

**36.** Incline my heart unto thy testimonies, and not to covetousness.

**37.** Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

**38.** Establish thy word unto thy servant,

vant, who is devoted to thy fear. servant's safety and prosperity falls Sect. 89. to the ground ; but that it stands firm and in every title is accomplished : especially let it engage him to an universal obedience. PSALM cxix. 38.

39. Turn away my reproach which I fear : for thy judgments are good.

40. Behold, I have longed after thy precepts : quicken me in thy righteousness.

## V A U.

41. Let thy mercies come also unto me, O LORD, even thy salvation according to thy word.

42. So shall I have wherewith to answer him that reproacheth me : for I trust in thy word.

43. And take not the word of truth utterly out of my mouth ; for I have hoped in thy judgments.

Suffer me not to sin, which my frailty makes me fear I shall, and expose myself to indignities and reproaches ; for it is my greatest interest to be virtuous.

And I can truly declare it, that as the hungry for food or the athirst for drink, I have most ardently desired and endeavoured after the constant and uniform observance of thy precepts : according to thy infinite goodness, animate me to this work, and in the end constitute me for ever happy.

As the most desirable of all events, let happen to my lot, ever-blessed GOD, the future effects of thy unspeakable benignity ; that I may attain to that eternal salvation which thou hast engaged for, to all that live in thy faith and fear.

Then shall I be provided with a fully convincing answer to all the insults and reproaches of my enemies, as if my strongest hopes were without foundation : though it is thy word and faithfulness which I have depended on.

Neither do thou suffer me on any account to be long deprived of, the unspeakable advantage of declaring to others, and encouraging myself with the gracious promises, which

<sup>5</sup> To pray God not to ravish his word of truth out of his mouth, Mudge understands to pray him to act agreeably to his word ; for otherwise he could no longer with any grace make use of it, or derive consolation from it.

**SECT. 89.** which thy word contains, and  
 which thou wilt in due time ac-

**PSALM** accomplish: for my whole reliance  
**xxix. 43.** is upon thy protection; and the  
 impartial wisdom of thy final judg-  
 ment to set all matters right.

**44.** In consequence of which un-  
 altered firm persuasion, my vir-  
 tuous obedience is and ever shall  
 be steadfast and permanent; thro'  
 the whole of this short life and  
 after it through an endless eternity.

**45.** Then I shall truly enjoy a state,  
 and act up to the principles of the  
 noblest liberty: in the mean time  
 I am most solicitous to be acquaint-  
 ed with and regulated by thy  
 precepts.

**46.** Which precepts have that digni-  
 ty and supreme excellence in them,  
 that when I am once master of I  
 shall freely display in presence of  
 the greatest Lords of this world;  
 neither shall I ever have occasion,  
 I am satisfied to be ashamed of my  
 subject.

**47.** Far from any reluctance to or  
 weariness in the study and practice  
 of truth and virtue, they shall be  
 my entertainment and pleasure;  
 which, I have no higher gratifica-  
 tion, than to express an entire re-  
 gard and esteem for.

**48.** I will moreover, as solemnly en-  
 gaged, set myself in earnest to  
 embrace and observe whatever thou  
 hast enjoined; which I have always  
 approved and admired: and that I  
 may attain the greatest readiness  
 and perfection of obedience, thy  
 laws

**44.** So shall I  
 keep thy law con-  
 tinually, for ever  
 and ever.

**45.** And I will  
 walk at liberty: for  
 I seek thy precepts.

**46.** I will speak  
 of thy testimonies  
 also before kings,  
 and will not be a-  
 shamed.

**47.** And I will  
 delight myself in  
 thy commandments,  
 which I have loved.

**48.** My hands  
 also will I lift up  
 unto thy command-  
 ments, which I have  
 loved; and I will  
 meditate in thy sta-  
 tutes.

\* Some interpret to hold up his hands to receive God's  
 law into them, i. e. be always reading it.

laws shall be the constant subject SECT. 89.  
of my devout contemplation.

PSALM  
cxix. 48.

## S E C T. XC.

*Support and comfort derived from scripture promises. The unvaried equity of divine proceedings. The favour of God the most valuable acquisition. Repentance, dangerous to be delayed. Insincerity and stupidity of the wicked great. The benefit of affliction and adversity.*

Ver. 49—73.

PSALM cxix. 49.

Z A ! N.

R Emember the word unto thy servant, upon which thou hast caused me to hope.

50. This is my comfort in my affliction: for thy word hath quickened me.

51. The proud have had me greatly in derision, yet have I not declined from thy law.

52. I remembered thy judgments of old, O LORD, and have comforted myself.

PSALM cxix. 49.

MANIFEST it, most faithful SECT. 90.  
and immutable GOD, in the full performance, that thou art truly regardful of the promise to thy servant; which thou hast constituted to be my only support and ground of confidence in all my afflictions.

This sacred dependance hath 50  
afforded me all the alleviation I have had under the heaviest pressures: for many times when I have been ready to sink and die, the sole reflection on heaven's positive assurance to the contrary hath effectually revived me.

The ungodly and presumptuous 51  
have thrown on me the utmost contempt and derision for my steady adherence, to duty and virtue; but I have never on that account become wavering and inconstant as to my obedience.

To prevent declining, I recollect, most just GOD, the dispensations of thy providence in ancient times, how the righteous had been preserved and wicked men punished: and I experienced sufficient in these

PSALM  
cxix. 49.

**SECT. 90.** these memorials to keep my resolutions firm and unshaken.

**PSALM** Not only firm and unshaken, exix. 52, but to fill my mind with consternation, and seize every part of me with trembling horrors on account of impious hypocrites: and the miseries they expose themselves to who totally abandon virtue.

**53-** 54 The laws of thy government and providence, have been the subjects of my poetick compositions and musical performances, in the short intervals I have had from busy action, a violent persecution or a most unsettled pilgrimage.

**55** Neither have I only embraced the more inviting tranquil seasons, most wise and good GOD, to preserve memorials of thy supreme excellence, but improved the benighted gloomy ones: and in an obscure condition, even when no eye has been upon me, besides that of an all-inspecting providence have strictly conformed to thy precepts.

**56** This certainty of happiness, or solid ground of the noblest satisfaction I always possessed; that as the most important trust I duly attended to and religiously observed thy laws of everlasting righteousness.

**57** Whilst the worldly minded account earthly things to be of the highest value and their real portion; heavenly father, I esteem thy favour as my supreme good: it is my fixed resolution, whatsoever I otherwise gain or lose, to secure my title to the premises of thy word by performing the conditions of them; or by the imitation of thy

53. Horreour hath taken hold upon me, because of the wicked, that forfake thy law.

54. Thy statutes have been my songs in the house of my pilgrimage.

55. I have remembered thy name, O LORD, in the night, and have kept thy law.

56. This I had, because I kept thy precepts.

### C H E T H.

57. Thou art my portion, O LORD: I have said, that I would keep thy words.

thy moral attributes and the obedience of thy commandments. SECT. 90.

58. I intreated thy favour with my whole heart: be merciful unto me according to thy word.

With the humblest submission of my whole heart, have I supplicated thy favourable aspect, and endeavoured to avert thy judgments: shew thy compassionate kind regard to me, in the manner that may reasonably be expected by and thy word ascertains to those who sincerely desire to please and fear to offend thee.

59. I thought on my ways, and turned my feet unto thy testimonies.

Again, I brought back my course of life to the strictest test of an impartial enquiry, respecting the grounds and reasons with the effects and consequences of my actions: and wherein soever I was conscious that I had transgressed thy laws, repented and returned to their diligent observance.

60. I made haste, and delayed not to keep thy commandments.

Through the terror of mind I felt, and deep sense of my inexpressible danger I used the utmost vigour and quickest dispatch in this affair: I waited no time nor debated or deliberated a moment what I should determine upon, in the important concern of keeping thy commandments.

61. The bands of the wicked have robbed me: but I have not forgotten thy law.

As clans of free-booters rob a defenceless traveller, so have combinations of wicked men outraged my property: but all their violence and injuries have not erased from my breast the noble sentiments of a generous and forgiving virtue.

62. At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

When affairs are in the greatest perplexity, and my clouded condition bears a strong resemblance of midnight darkness; yet I shall emerge and have occasion to offer up to thee the devoutest thanksgivings,

**SECT. 90.** givings, that thou defendest the  
just cause of an upright man.

**PSALM** cxix. 62, 63. Whatever they are besides, I am firmly attached to all open and unfeigned professors of true religion; even to them who uniformly practise as they profess, and as its sacred and incomparable rules direct them.

**64** The whole habitable earth, most bountiful GOD, is replenished with the effects of thy mercy and liberality: that I may truly enjoy whatever favours shall be allotted me, discover daily more to me of the true measures of life, and laws of virtue.

**65** Notwithstanding many afflictions and seeming severities, I do freely acknowledge, wise and good GOD, the equity and kindness of thy dealings with thy servant; to the utmost that I had any reason to expect from thy providence or promises.

**66** Instruct and accomplish my mind with solid sense, true taste and a just discernment of things according to their real differences: for I hope I may be capable of so important a quality, because I am convinced that the doctrines of religion afford the most certain rules of judgment and discretion.

**67** I freely confess my obligation for many beneficial lectures to affliction and adversity: for before I was truly humbled; and acquainted with the frowns as well as smiles of fortune I committed many egregious errors: but now do I place my happiness in, and aim all my endeavours not as transient earthly

63. I am a companion of all them that fear thee, and of them that keep thy precepts.

64. The earth, O LORD, is full of thy mercy: teach me thy statutes.

### Z E T H.

65. Thou hast dealt well with thy servant, O LORD, according unto thy word.

66. Teach me good judgment and knowledge, for I have believed thy commandments.

67. Before I was afflicted, I went astray; but now have I kept thy word.

earthly things, but the solid good SECT. 90.  
arising from virtuous obedience.

O eternal GOD, thou art goodness itself, and the alone source of cxix. 67,  
all existence perfection and blessed-  
ness: from the strongest motives  
of thy own boundless benevolence,  
inform me fully of those regulations  
which are the ground-work of felicity  
and of thy favour.

68. Thou art good, and doest good; teach me thy statutes.

69. The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

The wicked great have conjoined with my person actions that are scandalous; or loaded my character with malicious falsehoods: but none of these things shall ever move me to deviate from the dictates of conscience and an inviolable integrity.

70. Their heart is as fat as grease, but I delight in thy law.

Nothing was ever more obstinate stupid and senseless than their tempers designs and proceedings; but my highest pleasure springs from delicacy of sentiment and steadiness of virtue.

71. It is good for me that I have been afflicted, that I might learn thy statutes.

I account it my extreme happiness, that an uninterrupted prosperity has not been suffered thus to infatuate me; but that afflictive events anxious cares or fatiguing business have aroused me, to reflect study and act as I am required to do in thy law.

72. The law of thy mouth is better unto me than thousands of gold and silver.

Herein I consult my own true interest, for there is unspeakably more value in and real advantage to be derived from duly attending to what thou hast declared, than from all the wealth of this world.

## S E C T. XCI.

*Discretion implored, and consolation after expedient chastisements. Confusion wished to the pernicious schemes of men puffed up with conceit and arrogance. Hope delayed greatly afflictive; yet the divine faithfulness certain to appear at last. Ver. 73—97.*

## PSALM cxix. 73.

SECT. 91. **M**Y nature and constitution bear the evident marks of thy Wisdom and Omnipotence, so cxix. 73. that I am certainly thy formation and intelligent offspring: add to thy original favours, such a moral judgment as balances the differences of right and wrong, and leads me as they really are, to apprehend thy commandments.

74 The ungodly may grieve and envy, but all friends of virtue shall rejoice when they see me a proficient in this study and prospered as the effect of it: because whatever I have or am, proceeds from a dependence on thy promises, and a strict regard to the laws of thy providence.

75 I readily acknowledge, O Almighty God, that however sharp they may be, all thy dispensations are perfectly righteous; and that in entire consistency with the truth and faithfulness of thy declarations thou hast appointed me a severer discipline.

76 But if now at length the most important ends of this discipline be answered, do thou graciously remove it; and I earnestly pray, that the return of thy seemingly kinder and more favourable regard may support

## PSALM cxix. 73.

J O D.

**T**H Y hands have made me, and fashioned me: give me understanding, that I may learn thy commandments.

74. They that fear thee, will be glad when they see me: because I have hoped in thy word.

75. I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

76. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

support and comfort me: as thou <sup>SECT. 91.</sup>  
hast engaged to every servant of ~~thee~~  
thine who is humbled and truly <sup>PSALM</sup>  
~~cxix~~ amended. <sup>70.</sup>

77. Let thy tender  
mercies come unto  
me, that I may live:  
for thy law is my  
delight.

As the most desirable and im-  
portant of all events, let me expe-  
rience thy affectionate regard and  
settled friendship that I may enjoy  
life and be happy: for my highest  
pleasure arises from a conscious in-  
tegrity, and consequent hope of  
thine approbation.

78. Let the proud  
be ashamed, for  
they dealt perversly  
with me without  
a cause; *but* I will  
meditate in thy pre-  
cepts.

Disappoint and bring publick  
reproach upon the self-sufficient  
and swelled with pride and arro-  
gance: for they have undeservedly  
by means of slanders and falsehoods  
endeavoured to subvert and destroy  
me; then I shall be more at liber-  
ty to reflect and discourse on thy  
laws of truth and virtue.

79. Let those that  
fear thee, turn unto  
me, and those that  
have known thy  
testimonies.

Let those of my religious friends, 79  
who have any way been deterred  
from espousing my interest, return  
heartily to join me; even those  
who are acquainted with thy stand-  
ing laws, and thy strong testimo-  
nies in my favour.

80. Let my heart  
be found in thy sta-  
tutes, that I be not  
ashamed.

As to myself it is my desire and 80  
request, that I may allow nothing  
within my breast of latent sin, hy-  
pocrisy or insincerity respecting  
thy commandments; that I never  
may be in confusion on that ac-  
count, nor mine adversaries tri-  
umph over me.

### C A P H.

81. My soul faint-  
eth for thy salva-  
tion: *but* I hope in  
thy word.

My strength and spirits are almost 81  
exhausted with earnest desire and  
longing expectation of deliverance  
and safety: nevertheless I will not  
despair but the thing shall be done  
which thou hast spoken.

**SECT. 91.** With a long and fixed attention  
PSALM till they actually fail have mine  
 eyes been looking for the accom-  
 plishment of thy promise; whilst

**cxxix. 82.** I often repeat it, when wilt thou  
 comfort me? Oh when shall my  
 miseries have an end?

**83.** Like a bottle or leatheren bag  
 hung up in the smoke, it is shrivelled  
 and discoloured; so am I ema-  
 ciated and my complexion deform-  
 ed with wrinkles and blackness:  
 yet the traces of virtue in my mind  
 are not effaced; I still retain the  
 impressions of thy laws there.

**84.** Forgive me if I humbly enquire,  
 how much of thy servant's short  
 life remains to be consumed under  
 this weight of calamities? When,  
 before I depart it, wilt thou inflict  
 on my enemies and most cruel per-  
 secutors deserved punishment.

**85.** My wicked and tyrannical ad-  
 versaries have used all imaginable  
 expedients to trepan or ensnare  
 me; which is not by any means  
 acting conformably to thy precepts,  
 but diametrically opposite to and  
 indeed renouncing them.

**86.** All thine injunctions are founded  
 in reason and eternal equity: it is  
 not thy will that the innocent  
 should be injured, or the poor op-  
 pressed: but under various pretexts  
 without just grounds they heap  
 wrongs upon me; do thou support  
 me and restrain them.

**87.** Had they proceeded only a very  
 little further they had dispatched  
 me from this world; or my death  
 had concluded all affairs that respect  
 me in it: but I did not even in this  
 most forlorn condition dismiss, or  
 in

**82.** Mine eyes fail  
 for thy word, saying,  
 when wilt thou com-  
 fort me?

**83.** For I am be-  
 come like a bottle  
 in the smoke: yet do  
 I not forget thy sta-  
 tutes.

**84.** How many  
 are the days of thy  
 servant? when wilt  
 thou execute judg-  
 ment on them that  
 persecute me?

**85.** The proud have  
 digged pits for me,  
 which are not after  
 thy law.

**86.** All thy com-  
 mandments are faithful:  
 they persecute  
 me wrongfully, help  
 thou me.

**87.** They had al-  
 most consumed me  
 upon earth: but I  
 forsook not thy pre-  
 cepts.

in the least abate my regard for the SECT. 91.  
important interest of holiness or righteousness.

PSALM

cxix. 87.

88.

88. Quicken me  
after thy loving  
kindness, so shall I  
keep the testimony  
of thy mouth.

After all my fatigues dangers  
and frequent extreme dejection, in  
the usual course of thine incon-  
ceivable good-will and beneficence,  
be thou pleased to situate me in  
comfortable happy circumstances:  
from a grateful sense whereof, I  
shall keep sacred and inviolate the  
unalterable laws which thou hast  
expressly declared to be obligatory  
on all men.

Thy sovereign command, O 89  
Eternal and Immutable GOD, hath  
so firmly constituted the exalted  
heavens, that they seem capable of  
existing and answering thy pur-  
poses for the longest future dura-  
tion.

Throughout all succeeding gene- 90  
rations there is a settled harmony  
and entire agreement betwixt thy  
declarations and the state of things,  
as is correspondent to the character  
of a being of inviolable truth and  
faithfulness; thou hast properly  
disposed and powerfully supported  
this earth as a place of habitation,  
and by thy providence it consists,  
or still continues most regularly to  
answer thy purpose.

The whole system of both earth 91  
and heaven after a series of ages  
remains at this present time, with-  
out any remarkable alteration,  
agreeable to thy original form or  
model planned out for it: for the  
universe of being, like a servant in  
waiting, is obsequious to thine  
order and subject to thy control.

## L A M E D.

89. For ever, O  
LORD, thy word is  
settled in heaven.

90. Thy faithful-  
ness is unto all gene-  
rations: thou hast  
established the earth,  
and it abideth.

91. They con-  
tinue this day, ac-  
cording to thine or-  
dinances: for all are  
thy servants.

SECT. 91. The laws of the natural creation  
PSALM are admirable, and unless those of  
 cxix. 92. the moral directing men to virtue  
 and happiness, had been my highest  
 pleasure to understand and observe  
 them; I could not have supported,  
 but must have been overwhelmed, at  
 that dismal period when my affic-  
 tions were so heavy and complicated.

93 I will never express the least dis-  
 regard, or be unmindful of my  
 obligation, to thy precepts: for  
 with meditations and reflections  
 upon them thou hast graciously re-  
 covered me from a most miserable  
 and dying condition to fresh life,  
 vigour, and happiness.

94 On all accounts and by the most  
 solemn ties I consider myself as thy  
 property, and entirely devoted to  
 thee; let it be the care of thy pro-  
 vidence to preserve me from all  
 evils and dangers: in as much as  
 I have truly nothing so much at  
 heart as knowing and doing what-  
 ever thou hast commanded.

95 My ungodly and most abandoned  
 enemies have diligently observed  
 and greedily embraced all occasions  
 to effect my total ruin: at the same  
 time I shall pursue no indirect  
 measures to avoid their snares, but  
 strictly attend to the discharge of  
 my duty as the ground of safety.

96 It is easy to see the utmost ex-  
 tent, and I have frequently expe-  
 rienced the narrow boundaries,  
 transient nature and final issue of  
 all the most perfect sublunary en-  
 joyments: but the farther I proceed  
 in contemplating religious virtue  
 the larger field opens, and the  
 nobler prospects it yields; leading  
 for

92. Unless thy  
 law *had been* my de-  
 lights, I should then  
 have perished in  
 mine affliction.

93. I will never  
 forget thy precepts:  
 for with them thou  
 hast quickened me.

94. I am thine,  
 save me: for I have  
 sought thy precepts.

95. The wicked  
 have waited for me  
 to destroy me: but I  
 will consider thy  
 testimonies.

96. I have seen  
 an end of all per-  
 fection; but thy  
 commandment is ex-  
 ceeding broad.

for its completion and recompence SECT. 91.  
even into a boundless immortality. ~~~~~

PSALM  
cxix. 96.

## S E C T. XCII.

*The excellence of God's law manifest in the wisdom pleasure and stability to be derived from it. Ver. 97—121.*

PSALM cxix. 97.

M E M.

O How love I thy law! it is my meditation all the day.

98. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

99. I have more understanding than all my teachers; for thy testimonies are my meditation.

100. I understand more than the ancients: because I keep thy precepts.

101. I have restrained my feet from every evil way: that I might keep thy word.

PSALM cxix. 97.

THOSE who never experienced cannot conceive, nor have I words to express my regard for thy holy law, and the refined pleasure I have in observing it: this single theme affords continual exercise for my most enlarged faculties to expatiate on.

Which application and constant religious study render me more prudent and guarded to avoid, than my most artful and subtle enemies are to annoy me: for the laws of true wisdom are always before the eyes of my mind for my conduct.

As to maturity of judgment in directing matters so as to ensure successes, I have outstripped my former instructors and counsellors; entirely owing to my stricter attention to thy precepts of reason and virtue.

I am greatly superior to my elders in point of years, who on that account profess an uncommon penetration, and can instruct them on the abstrusest subjects; because my intensest thoughts and utmost care are employed to understand and obey thy laws of righteousness.

I have most cautiously avoided all corrupt dispositions and mischievous wicked actions and habits: that as to all wrong blemishes I might

**SECT. 92.** be at entire liberty to perform what-  
ever thou should'st command me.

**PSALM** As to the obvious plain road of  
**cxxix. 101,** duty and virtue I have not delibe-  
**102.** rately turned aside to the right hand  
nor to the left: for thou hast writ-  
ten thy law in indelible characters  
upon my heart, and my conscience  
fairly suggests what ways I ought  
to walk in, and what I should avoid.

**103** Being thus regularly dispos'd  
and heartily inclined to entertain  
the doctrines of religion, how ac-  
ceptable and inexpressibly delightful  
is their admission into and influence  
on my mind: the most delicious  
food is not more relishing to the  
sober appetite, nor honey itself  
sweeter to the taste.

**104** From a growing acquaintance  
with thy precepts, I plainly per-  
ceive myself to improve in real  
knowledge and the noblest wisdom:  
consequently I cannot but detest  
all contrary courses as void of hap-  
piness, full of delusion, and certain  
in the end to determine them fools  
who pursue them.

**105** As a burning lamp or shining  
light for directing the wary steps  
of a benighted traveller, such clear  
instruction for the conduct of my  
life in all circumstances do I meet  
with in thine holy oracles.

**106** All men are indispensably obliged,  
I have voluntarily laid myself under  
the most solemn engagement, and  
pursuant to it will arise to vigorous  
action, to observe with the utmost  
vigilance of virtue thy most just  
and good commandments.

**107** My circumstances for mortifica-  
tion and extreme misery are like a  
sick

**102.** I have not  
departed from thy  
judgments: for thou  
hast taught me.

**103.** How sweet  
are thy words unto  
my taste! *yea, sweeter*  
than honey to my  
mouth.

**104.** Through thy  
precepts I get un-  
derstanding: there-  
fore I hate every  
false way.

### N U N.

**105.** Thy word is  
a lamp unto my feet,  
and a light unto my  
path.

**106.** I have sworn,  
and I will perform  
it: that I will keep  
thy righteous judg-  
ments.

**107.** I am afflicted  
very much, quicken  
me.

nie, O Lord, according unto thy word.

sick man's who seems past all hope SECT. 92.  
of recovery; most merciful God, PSALM  
revive and restore me in a manner  
suitably to the promises of thy cxix. 107.  
word, and thy usual dealings with  
the distressed who apply to thee for  
succour.

108. Accept I beseech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments.

In return accept to all purposes 108  
as the richest oblations, most gracious God, my vows of obedience and expressions of thankfulness, which with the upright heart they proceed from are all I have to present: and above every thing besides direct and assist me habitually to act as thy dispensations and precepts require me.

109. My soul is continually in my hand: yet do I not forget thy law.

As if I carried it in my hand, 109 whence it might unawares fall, or an enemy's violence easily wrest it from me, my life is exposed to continual shocks and the greatest hazards: yet have I not abated of the vigilance of virtue, nor failed in any branch of my duty.

110. The wicked have laid a snare for me: yet I erred not from thy precepts.

As spreading nets or laying snares 110 for game, the wicked have contrived so artfully to surprize and destroy me, that their stratagems seemed inevitable: yet have not the motions of my heart been irregular, nor my actions devious from the laws of religious wisdom.

111. Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart.

I consider my right in thy moral 111 precepts and the recompence for observing them, as a certain and inalienable possession, that shall descend in a constant and perpetual succession: for their steady regard improves upon every reflection and fills my heart with the noblest pleasure.

- SECT. 92.** The fixed purpose of my heart,  
 PSALM is to practise an uniform virtue  
 exix. 112. and piety correspondent to thy pre-  
 cepts, to the utmost limits of the  
 continuance of this mortal life;  
 and I trust, to an eternity in the  
 world of retribution.
- 113** Thoughts and designs which are  
 not determined to one point of  
 truth and virtue, but diverge to  
 falsehood vanity or folly are what I  
 most sincerely detest: on the other  
 hand, I have thy sacred injunctions  
 which afford one uniform guidance  
 in the highest estimation.
- 114** And as to any consequences of  
 an inflexible righteousness, I rely  
 for my defence and security upon  
 the regular ways thy providence  
 directs to; I firmly believe thy  
 promises and patiently wait for thy  
 most proper time of their accom-  
 plishment.
- 115** Depart to the greatest distance  
 from me for executing your de-  
 signs, you who contrive mischief  
 or would create disturbance; for  
 as my particular charge all that is  
 in my power, I will maintain and  
 preservve God's commandments  
 from violation.
- 116** Keep me firm and steady, con-  
 sistent with thy designs and de-  
 clarations concerning me, that  
 after all my difficulties and tribula-  
 tions I may enjoy tranquillity and  
 happiness: neither suffer me to  
 hope in vain for those from thine  
 approbation and protection.
- 117** In opposition to all mine ene-  
 mies do thou support me, and I  
 am in no doubt of security and  
 comfortable easy circumstances:  
 then
- 117.** I have in-  
 clined mine heart to  
 perform thy statutes  
 alway, even unto  
 the end.
- S A M E C H.
- 113.** I hate vain  
 thoughts: but thy  
 law do I love.
- 114.** Thou art my  
 hiding-place, and  
 my shield: I hope  
 in thy word.
- 115.** Depart from  
 me, ye evil doers;  
 for I will keep the  
 commandments of  
 my God.
- 116.** Uphold me  
 according unto thy  
 word, that I may  
 live: and let me not  
 be ashamed of my  
 hope.
- 117.** Hold thou  
 me up, and I shall  
 be safe: and I will  
 have respect unto  
 thy statutes con-  
 tinually.

then I shall with the highest pleasure express a constant and entire regard to thy precepts.

SECT. 92.

PSALM

118. Thou hast trodden down all them that err from thy statutes; for their deceit is falsehood.

When wicked men have by iniquity exalted themselves, in a multitude of instances thou hast levelled with the dust large combinations of them, who have been thus carried away by the violence of their own blind passions to the neglect of thy commandments: for their manner of deceit is to injure and ruin most perfidiously and unawares.

cxix. 117.

118.

119. Thou i puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

As the refiner's fire separateth from the purer metal the useless dross, so by thy judgments dost thou set aside all the wicked of the land and makest them cease from troubling: at least in another world thou wilt for ever seclude them from the happiness of the righteous; which consideration engages me in the highest degree to esteem thy law, that secures those who observe it from such dreadful punishment.

119.

120. My flesh k trembleth for fear of thee, and I am afraid of thy judgments.

I am seized with trembling horrors at the bare mention of the effects of thine incensed Omnipotence, and their future most terrible fate: I truly revere and cannot but stand in the greatest awe of the final sentences of thine eternal judgment.

120.

<sup>i</sup> Some render, *thou causeſt to ſink, to ſettle to the bottom, by a different punctuation.*

\* Trembleth, the hair stands an end through horror, an allusion to the roughness of heads of nails, the hair of caterpillars standing upright, or a body of horse with their spears. Jer. li. 27. Job iv. 15. Whence is the Arabic noun for hedgehog.

## S E C T. XCIII.

*Profession of integrity. Prevailing wickedness should excite good men's zeal to revive virtue. The excellence of God's laws. His perfect righteousness. Prayer under affliction. Ver. 121—153.*

## PSALM CXIX. 121.

## PSALM CXIX. 121.

A I N.

**Sect. 93.** **T**Hough I am imperfect and fallible, yet I can solemnly declare that I have uniformly acted as integrity and benevolence dictated, and have injured none, oppressed none: leave me not in the deserted condition of heavy oppression, and the most injurious cruel usage.

**122** Be pleased to engage for the security welfare and happiness of thy servant: neither suffer the presumptuous and arrogant to impose upon me grievous and intolerable burdens.

**123** Mine eyes, intent upon heaven for deliverance and safety have looked in vain till they fail; or my hopes till they almost give way to desponding fears, with respect to the tenour of thy law tendency of virtue and performance of thy promises.

**124** Transact all affairs and accomplish thy purposes relative to thy servant, in a manner correspondent to thy disinterested and everlasting goodness and mercy; and instruct and habituate me to understand and act exactly conformable to what thou hast positively prescribed.

**125** I am obliged and devoted to thine homage and obedience, enable me to attain such a distinguishing judgment and discretion, that I may

**I** Have done judgment and justice: leave me not to mine oppressors.

**122.** Be surety for thy servant for good: let not the proud oppress me.

**123.** Mine eyes fail for thy salvation, and for the word of thy righteousness.

**124.** Deal with thy servant according unto thy mercy, and teach me thy statutes.

**125.** I am thy servant, give me understanding, that I may know thy testimonies.

may be sensible of the meaning,<sup>SECT. 93.</sup>  
answer the end, and experience the happy fruits of thy moral pre-  
cepts.

PSALM  
cxix. 125.

126. It is <sup>1</sup> time  
for thee, LORD, to  
work: for they have  
made void thy law.

Now is the proper season to set 126  
every engine at work to revive  
decaying virtue and promote the  
interest of true religion: for in  
a most violent inundation of wick-  
edness, they have broken through  
so as in a great measure to set aside  
thy laws of truth, right, and justice.

127. Therefore I  
love thy command-  
ments above gold,  
yea, above fine gold.

This diminishes not my re- 127.  
gard for thy commandments, but  
engages me openly to declare that  
I give the preference to them in  
comparison with gold-money, yea,  
with that purest gold which hath  
the least alloy in it.

128. Therefore I  
esteem <sup>m</sup> all thy pre-  
cepts concerning all  
things to be right, and  
I hate every false  
way.

I further publish it before all 128  
men, even those who neglect and  
despise them, that I am fully satis-  
fied all thine injunctions without  
exception are equal and reasonable  
in themselves; and necessary to be  
observed: and enter my protest a-  
gainst, and testify my utmost ab-  
horrence of all vicious courses as  
certain to deceive those who expect  
any solid and lasting advantage  
from them.

P E.  
129. Thy testimo-  
nies are wonderful:  
therefore doth my  
soul keep them.

There is an inestimable excel- 129  
lence and perfection of wisdom in  
thy moral law summarily compre-  
hended in the ten commandments:  
therefore am I solicitously con-  
cerned to practise it myself to the  
utmost exactness, and engage all  
others to do the same.

The

<sup>1</sup> Literally, *it is time to work for the Lord*, and to this rendering the Chald. Syr. and LXX. agree.

<sup>m</sup> Literally, *all thy commandments, even all have I ap-  
proved—.*

SECT. 93.  
PSALM  
cxix. 130.

The study of thy word is by no means unprofitable, for it no sooner openeth the leaves of our minds, than it communicateth to them the light of the truest and most important knowledge: it causeth the ignorant weak and simple to weigh matters, discern their relations and differences, and understand discretion.

131 For myself, as the thirsty earth gapeth for rain, or as the herds in a sultry season pant for the shade, so enlarged and earnest hath my desire been of receiving instruction from thy commandments.

132 I do truly admire thy perfections and providence, do thou, as looking with the kindest aspect and extraordinary benevolence, convert and dispose all affairs for my satisfaction and advantage, agreeably to the natural constitution of things and the rule of thy acting in favour of all persons of this character, or all friends of wisdom and virtue.

133 As wheels in the track that is made for them, direct and preserve the tenour of my actions in a regular conformity to the resolutions of thy law: as the happy effect whereof, I shall not be a slave to any sin whatever, nor liable to its dreadful consequences.

134 Relieve me from the hardships and violences, with which arbitrary and injurious men load me: that I may with greater diligence and advantage attend to the study and practice of thy precepts.

130. The entrance of thy words giveth light: it giveth understanding unto the simple.

131. I opened my mouth, and panted: for I longed for thy commandments.

132. Look thou upon me, and be merciful unto me, as thou usedst to do unto those that love thy name.

133. Order my steps in thy word: and let not any iniquity have dominion over me.

134. Deliver me from the oppression of man: so will I keep thy precepts.

As

<sup>n</sup> Mudge renders, thy words are no sooner opened, but there streams a light from them.

135. Make thy face to shine upon thy servant: and teach me thy statutes.

As beholding him with open friendly aspect and smiles of peculiar regard, do thou dispersing all clouds of evil, place thy servant in a settled state of tranquillity and prosperity: and especially guide me into the conscientious discharge of my duty, without which no external condition can render me truly happy.

136. <sup>o</sup> Rivers of waters run down mine eyes: because they keep not thy law.

Such immense miseries naturally follow from the transgression of thy laws, that it gives me an unfeigned concern, and often forces tears of pity into mine eyes arising from mere humanity, that they are not more seriously attended to, and religiously observed.

T S A D D I.

137. Righteous art thou, O LORD, and upright are thy judgments.

However devious men's proceedings often are, yet thou, O eternal GOD, art perfectly just and most beneficent; and every instance of thy dispensations conducted according to the plainest rules of an undeviating equity.

138. Thy testimonies that thou hast commanded are righteous and very faithful.

Thy moral law, or the ten commandments which thou hast constituted, the bounds or lines of direction for men's thoughts and actions, are entirely equal and reasonable; and unalterably established: they are founded in the nature and relations of things; the promises annexed to them may be fully depended on; and their observance to produce happiness.

139. My zeal hath consumed me: because mine enemies have forgotten thy words.

This consideration, that nothing is enjoined but what is morally just and good, nothing forbidden that has not in it an inherent evil and

<sup>o</sup> Mudge translates, *my eyes come down streams of water, not streams &c.*

SECT. 93. and turpitude, constrains me to shew indignation against the wicked; who set aside all arguments and exix. 139. neglect their own interest, in disregarding precepts so excellently designed and calculated.

140 As gold refined to the greatest purity, thy commands are most simple uniform and perfectly free from all foreign and impure mixtures of vanity falsehood or iniquity: and this is a solid ground of my extreme affection and highest esteem for them.

141 I am humble and contemptible enough, as to my earthly low condition and in the common way of rating men: yet am I careful to support a character for virtue and piety.

142 And very reasonably, for the equity and benevolence wherewith thou hast enacted laws are not like those of secular legislators, who accommodate their temporary statutes to particular occasions and persons, times customs and places: but they are stedfast immutable and eternal: and thy commandments of loving God and our neighbour are invariably the same, and indispensably obliging throughout all generations.

143 Pains like those of a woman in labour, and such distresses that I had no way left to help myself, have befallen me: nevertheless, which testifies their excellence, thy commandments in my reflections on their obedience, afforded me abundant support and comfort.

144 I am fully convinced of the eternal justice and goodness of thy precepts;

140. Thy word is very pure; therefore thy servant loveth it.

141. I am small and despised; yet do not I forget thy precepts.

142. Thy righteousness is an everlasting righteousness, and thy law is the truth.

143. Trouble and anguish have taken hold on me: yet thy commandments are my delight.

144. The righteousness of thy testimonies

monies is everlasting: give me understanding, and I shall live.

## K O P H.

145. I cried with my whole heart; hear me, O Lord, I will keep thy statutes.

145. I cried unto thee, save me, and I shall keep thy testimonies.

147. I prevented the dawning of the morning, and cried: I hoped in thy word.

148. Mine eyes prevent the night-watches, that I might meditate in thy word.

149. Hear my voice, according unto thy loving kindness: O Lord, quicken me according to thy judgment.

150. They draw nigh that follow after

cepts; and that those who regard Sect. 93. them shall never be deprived of the happy effects thereof: grant that I PSALM cxix. 144. may both know and continually obey them; then I cannot fail of satisfaction in this world, and felicity in another.

I have many times under extreme affliction with the loudest outcries implored thy speedy succour, and now do most earnestly implore it: Answer, good God, my prayers by an instant deliverance, in return I engage the remains of my life to a pious observance of thy statutes.

I repeat it, I have invoked thy seasonable kind assistance, rescue me from danger, and reinstate me in safety; and as in gratitude I am obliged, I do promise a sincere and most exemplary obedience to thy laws of everlasting righteousness.

To prefer this my humble and ardent petition, I arose before the earliest dawn of morning light, and lifted up my voice: I hoped in thy promise; that those who thus seek thee shall find thee.

I was awake before the morning watch, in order to employ myself in devout meditations on what thou hast declared.

Vouchsafe my supplications that answer which thy inconceivable goodness dictates, and my peculiar necessities require: blessed God, support and revive me, agreeably to those rules of action thou hast appointed to proceed in respecting innocent sufferers.

They draw very near with hostile views, who are attached to wickedness, or fully bent upon doing all

**SECT. 93.** the mischief in their power; they ter mischief: they  
 PSALM are at the same time at such a dis- are far from thy law:  
**cxix. 150.** tance from regarding thy law, that it will be no restraint upon their utmost violence.

**151** Thou, omnipresent GOD, art nigh at hand, and in perfect readiness to oppose them and defend me: and all thy precepts with the promises annexed to them have no less stability and certainty in them than truth itself.

**152** In relation to thy injunctions with every thing that concerns them, I am not now to be instructed; but have always been perfectly clear in it, that thou hast established them upon an immovable and eternal foundation.

**151.** Thou art near, O LORD, and all thy commandments are truth.

**152.** Concerning thy testimonies I have known of old, that thou hast founded them for ever.

### S E C T. XCIV.

*Complaint of enemies and persecutors. The peace and pleasure attendant on virtue. Deliverance implored and grateful acknowledgments promised. Ver. 153, to the end.*

#### PSALM cxix. 153.

**SECT. 94.** **M**Y hardships and sufferings are exceeding grievous, do thou with pitying eyes behold, and **PSALM cxix. 153.** with a powerful arm draw me out of them; for I have this ground to hope for thy protection that I am never regardless of my duty.

**154** Stand up for me against mine adversaries as my patron or advocate; as the avenger of innocent blood designed to be shed, do thou vindicate me: restore me to safety and happiness in the manner thou hast ascertained these, to the distressed who depend upon thee, and

#### PSALM cxix. 153.

##### R E S H.

**C**onsider mine affliction, and deliver me: for I do not forget thy law.

**154.** Plead my cause, and deliver me: quicken me according to thy word.

are

are destitute of all human suc- SECT. 94.  
cour.

155. Salvation is far from the wicked, for they seek not thy statutes.

Security may reasonably be supposed the farthest from the wicked; and that if they fall into any afflictions, they will prove fatal; because they concern not themselves to observe thy laws, whereon rest all well-grounded hopes of thy protection, and of both present and future safety.

PSALM  
cxix. 154.

156. Great are thy tender mercies, O Lord: quicken me according to thy judgments.

Multiplied beyond all reckoning are the instances, most gracious God, of thy tender affection and extreme commiseration: correspondent to thy settled course of procedure with the miserable, be thou merciful to, restore and preserve me.

157. Many are my persecutors, and mine enemies: yet do I not decline from thy testimonies.

Their number is very considerable who press hard upon and greatly distress me: yet do I not stretch out beyond the line of thy precepts into any sinister courses for my relief or security.

158. I beheld the transgressors, and was grieved: because they kept not thy word.

I observed the hypocritical prevaricating and treacherous in their designs and practices, and far from imitating was quite tired out with; did highly blame loath and abominate them: purely on this account, that they have no regard for the integrity of virtue.

159 Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindness.

Let it appear that thou inspectest with affection and approbation the sincerity of my zeal for thy truth and obedience to thy laws: eternal God, support and bless me, answerably to thy gracious promises and inexpressible goodness.

160. Thy word is true from the beginning; and every one of thy righteous judgments.

The original excellence and supreme perfection of thy declarations, upon which we may entirely depend, are their certain truth: and that

SECT. 94. that every rule of thy dealings is judgments *endureth*  
for ever equal and merciful.

PSALM  
 cxix. 160, 161. Not only common men, but principal persons and supreme magistrates, whose office it is to protect the innocent, have successively without the least ground of offence given them pursued in order to overtake seize and destroy me: still, my heart is not so alarmed with secular danger but it infinitely more dreads thy displeasure, and pays a religious reverence to thy commandments.

162 In reflections upon their observance, and the application to myself of their promises, I can truly exult and triumph, like a military man who hath defeated an enemy and discovered plenty of the richest plunder.

163 Whatever advantage might be the consequence, I have the utmost aversion to false deceitful dealing as detestable abominable: but thy law which prescribes truth in the inner parts, do I admire and strictly conform to.

164 Not only every day of my life, but very frequently each day, do I offer up my acknowledgments of the sincerest gratitude, the effect of an impressive sense of the equity candour and mercy of thy dispensations.

165 All happiness and prosperity of the noblest kind, attend on truly religious upright persons: and nothing of stumbling blocks and temptations, dangers or difficulties shall cause them to swerve from duty; disturb their peace, or retard their progress in the way of virtue to perfection and felicity.

S C H I N.

161. Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162. I rejoice at thy word, as one that findeth great spoil.

163. I hate and abhor lying: but thy law do I love.

164. Seven times a day do I praise thee: because of thy righteous judgments.

165. Great peace have they which love thy law: and nothing shall offend them.

166. Lord, I have hoped for thy salvation, and done thy commandments.

Just and good God, I have fully expected it from thy kind providence, that I should survive all dangers and troubles; and be placed in a state of safety and prosperity: and as a solid foundation for such hope, I have most scrupulously acted as thou hast commanded.

167. My soul hath kept thy testimonies: and I love them exceedingly.

As my office and station, I have diligently attended to the obedience of thy laws; and this hath proceeded from the noblest motive of a most ardent and entire love of them.

168. I have kept thy precepts, and thy testimonies: for all my ways are before thee.

I have most strictly and conscientiously regarded those precepts which thou hast laid a particular stress on as inexpressibly important, even thy standing moral laws of universal righteousness: for I am both firmly persuaded that all my thoughts and actions are naked and open before thee, and that I have approved them to thee; walking with God, or faithfully and uniformly obeying him.

T A U.

169. Let my cry come near before thee, O Lord; give me understanding according to thy word.

My addresses, eternal God, are frequent and earnest, vouchsafe them a gracious audience: instruct me in judgment and discretion, such as is consistent with the rules of thy sacred oracles.

170. Let my supplication come before thee: deliver me according to thy word.

Grant my supplication to obtain favour, a kind acceptance; and as is agreeable to the tenour of thy promises and course of thy providence set me free from all pressures and miseries.

171. My lips shall utter praise, when thou hast taught me thy statutes.

I will not be ungrateful, but as the richest fountain emits plentiful streams, so copious shall my language flow in celebrating thy praises,

**SECT. 94.** as soon as I am duly skilled in  
thy determinations concerning our  
**PSALM** actions, and the bounds thou hast  
**cxix. 171.** fixed to them.

**172** My tongue shall speak suitably  
 to the happy occasion of thy word  
 of promise being accomplished to  
 me: for whatever thou hast con-  
 stituted or appointed, commanded  
 or forbidden, stands upon the solid  
 ground of perfect fitness reason or  
 equity.

**173** Let thy power and kind hand  
 of providence appear for mine assis-  
 tance; for renouncing all impiety  
 and immorality I have chosen thy  
 precepts to govern my thoughts  
 and actions.

**174** I have long wished and most so-  
 licitously desired to experience that  
 salvation which is distinguished as  
 peculiarly thy workmanship; and  
 till thou art pleased to grant it do  
 give myself the pleasure of con-  
 templating and observing thy pre-  
 cepts.

**175** Preserve my life from the dangers  
 that threaten it, and it shall be de-  
 voted to thy homage and service;  
 and let thy favour to me, or judg-  
 ments against my enemies, whilst  
 I am truly religious, afford me  
 succour.

**176** I have wandered not knowing  
 which way to go, like a sheep that  
 had strayed from the flock or fold;  
 O thou good Shepherd, do thou  
 enquire for, till thou find and re-  
 store thy roving exposed servant;  
 for I sincerely regard and never do  
 wilfully depart from the laws thou  
 hast prescribed.

**172.** My tongue  
 shall speak of thy  
 word; for all thy  
 commandments are  
 righteousness.

**173.** Let thine  
 hand help me, for I  
 have chosen thy  
 precepts.

**174.** I have longed  
 for thy salvation,  
 O Lord; and thy  
 law is my delight.

**175.** Let my soul  
 live, and it shall  
 praise thee; and let  
 thy judgments help  
 me.

**176.** I have gone  
 astray like a lost  
 sheep, seek thy ser-  
 vant; for I do not  
 forget thy com-  
 mandments.

## P S A L M CXX.     S E C T. XCV.

*Prayer to be delivered from lying deceitful tongues. The malignant effects of them. Complaint of his situation, as the reverse of that peace he endeavoured. Supposed to be penned by David, when Doeg accused him, 1 Sam. xxii. The title, a song of degrees or ascents, because appointed to be sung by the Levites standing on some eminence of stairs or scaffolds with elevation of voice.*

## P S A L M CXX. I.

**I**N my distress I cried unto the LORD, and he heard me.

2. Deliver my soul, O LORD, from lying lips *and* from a deceitful tongue.

3. <sup>P</sup> What shall be given unto thee? or what shall be done unto thee, thou false tongue?

4. Sharp arrows of the mighty, with

## P S A L M CXX. I.

**I**N cases of peculiar necessity and SECT. 95. extreme embarrassment which have befallen me, I have most humbly and earnestly solicited his immediate aid who dwelleth on high; and his aid no sooner has been asked than granted.

My present request is, O thou <sup>2</sup> GOD of truth and equity, that thou wouldst rescue me out of the imminent danger I am in from men who deal falsely and disappoint the hopes of others; and from the perfidious and crafty whose subtle malice and unexpected calumnies strike suddenly and slay unawares.

I very reasonably desire to be <sup>3</sup> delivered from all connexion or conversation with persons of this infamous character; for what will ever be gained by their company? or what shall an upright man avail himself, or how reap the least advantage by living among deceitful malicious men?

Nothing can be expected from <sup>4</sup> them but perpetual mischiefs feuds and

<sup>P</sup> Some understand this as a question put to the sacred author, what harm shall a deceitful tongue do you?

SECT. 95. and animosities: like the sharp-pointed arrows of a strong military man which certainly enter, pierce deep and wound fatally: or the concealed hatred may be compared to coals of juniper which are exceeding hot, burn long, and indeed are hardly ever to be quenched.

PSALM  
CXX. 4.

5 I cannot but esteem it my extreme unhappiness, saying miserable man that I am! to be constrained to spend so much of my time in a country like *Mesech*, and famous for inhabitants of this wretched complexion: or that I am forced to dwell among a people who have put off humanity like the savage progeny of *Kedar*; the wild and barbarous *Arabians*, who have no houses but live in their draw-wagons or tents.

6 My wretched lot hath long been cast where no measures of peace are at all attended to; and in spite of my pacifick endeavours, where one man in particular by every thing he says and does, declares war, or appears the sworn enemy of reconciliation and concord.

7 I am thoroughly inclined to the things that make for peace; but so

with coals of a juniper.

5. Wo is me, that I sojourn in 'Mesech,  
that I dwell in the tents of Kedar.

6. My soul hath long dwelt with him that hateth peace.

7. I am for peace: but when I speak, they are for war.

<sup>q</sup> Juniper, some interpret of broom, the ashes of which long retain the fire.

Schindler affirms, that being once kindled, they will keep the fire a year together without going out. And Kimchi that they are very hot and will not be quenched, keeping fire in them when they appear dead.

\* In *Mesech* some understand not of a place, but for a long time, and the tents of *Kedar*, people like the Scirites, or unsettled plundering *Arabs*. Others, as a general complaint of mankind, their insidious arts, distracting humours, and most unaccountable perverse practices.

so blinded are they with their own SECT. 95  
mischievous passions or jealous PSALM  
fears, that I can no sooner open cxx. 7.  
my lips to promote the invaluable  
blessing than they vent their suspi-  
cions: set themselves to inflame  
each other's indignation, or call  
out, to arms.

## P S A L M CXXI.

*Professions of reliance upon providence; with the advan-  
tage and security of this reliance. A song of ascents.*

P S A L M CXXI. 1.

I Will lift up mine eyes unto the hills from whence cometh my help.

2. My help cometh from the Lord, which made heaven and earth.

P S A L M CXXI. 1.

A MIDST all the various ob- SECT. 95.  
jects of human dependance PSALM  
for relief under necessities, my hopes have always been determined, and cxxi. 1.  
my devotion expressed to him who is exalted in his heavenly throne above the highest hills; from whom only I could reasonably expect all proper succour, and whose kind providence hath never yet failed to vouchsafe it.

I sincerely account for, the suc- 2  
cess of my best concerted measures, my support under difficulties, and escape out of dangers from the favourable regard of providence; or from the ministers in waiting before the presence of that everblessed God, who created preserves and presides over the universe.

Whoever

\* Hills, *Aben Ezra* and *Kimchi* suppose an allusion to the garrison of a town besieged, who kept a constant look-out toward the hills for some signal by fire or otherwise to give intelligence that succour was approaching.

\* From the Lord, literally from with, or from before, the Lord; probably referring to the angels of his presence, or ministers of his providence; who are supposed to be in constant readiness to execute his high behests.

- SECT. 95.** Whoever you are that serve and confide in this most faithful and Almighty God, assure yourselves, he will not suffer your firm footing to be shaken, nor any great detriment to happen to you: human guards may chance to sleep upon duty, but he who has the charge of your safety is always awake and attentive, never will slumber, or neglect you.
- PSALM CXXI. 3.** I repeat and confirm this that you may not entertain the least doubt of it,— He that keepeth all *Israelites* indeed in whom is no guile, is never by any fatigues to be surprised into a fit of drowsiness, much less into sound sleep; is not in any degree remiss, therefore surely not wholly negligent of their welfare and happiness.
- 5.** Let it be remembered, the eternal God is your guardian and preserver: the independent absolutely perfect God, as an umbrella that screens, is your protection and in constant readiness to ward off all evils and dangers.
- 6.** His superintendency shall be moreover constant and perpetual, so that the strongest heat of the sun by day shall not be able to harm you, nor the intensest cold and most noxious damps of the moon by night.
- 7.** In one word, the most high God shall secure you from every thing that would otherwise be pernicious: he shall most certainly and effectually support and defend you.
- 8.** The same ever vigilant providence shall take abundant care of you
- 3.** He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
- 4.** Behold, he that keepeth Israel, shall neither slumber nor sleep.
- 5.** The Lord is thy keeper: the Lord is thy shade upon thy right hand.
- 6.** The sun shall not smite thee by day; nor the moon by night.
- 7.** The Lord shall preserve thee from all evil: he shall preserve thy soul.
- 8.** The Lord shall preserve thy going out,

out, and thy coming in, from this time forth, and even for ever more.

you in publick and in private; in Sect. 95. your going out to labour and your return to rest; even in all those events and affairs that concern you; from the time that you engage in his service, through an endless immortality.

PSALM  
cxxi. 8.

## P S A L M CXXII.

*A peculiar joy expressed on occasion of the return of opportunities for publick social worship. Prayer for the peace of Jerusalem. A song of ascents of David.*

P S A L M CXXII. 1.

I Was glad when they said unto me, let us go into the house of the LORD,

P S A L M CXXII. 1.

IT is not in my power to express Sect. 95. the extreme pleasure it gave me [to hear the good people inviting one another to the solemnities of publick social worship; and saying, let us go in companies or march as an army to the sanctuary of the LORD.

PSALM  
cxxii. 1.

2. Our feet shall stand within thy gates, O Jerusalem.

We formerly have been, and again esteem ourselves, settled upon a secure footing, and in a most happy condition, that we can attend upon the glorious presence within thy gates, O Jerusalem.

3. Jerusalem is builded as a city, that is "compact together.

This magnificent strong city is 3 not only uniformly constructed, but greatly enlarged; the upper one Zion being joined to the lower Jerusalem; and in all respects is a regular firmly compact and most beautiful united place.

4. Whither the tribes go up, the tribes of the LORD, unto the <sup>w</sup> testimony of

Thither, as containing a dwelling for the most high, three times a year at the solemn feasts, the tribes from all parts resort; the tribes

<sup>v</sup> Compact, some understand as an allusion to the curious contexture of the human frame.

<sup>w</sup> Testimony, some interpret the ark of the testimony.

SECT. 95. tribes who are favoured of the of Israel, to give  
LORD with peculiar grants, that thanks unto the  
 name of the Lord.

PSALM cxxii. 4. agreeably to the divine command given unto the children of *Israel*, they may publickly confess the perfections and providence of the only living and true GOD.

5 As in lesser cities there are consistories, so in this metropolis there is the Sanedrim or highest court of judicature: even there the royal throne itself whereon *David* has sat, and which is to descend in a regular succession to his line or family.

6 They are greatly interested therein, and let the whole body of the people offer up united constant and most affectionate ardent supplications, that *Jerusalem* may enjoy the perfection of prosperity and all manner of happiness: O thou most important place, a peculiar success and extraordinary blessedness shall attend those who are solicitously concerned for thy welfare tranquillity and glory.

7 To the utmost of all our wishes, may there be peace and safety to every individual surrounded with thy walls of defence; and the profoundest serenity refined satisfaction, and greatest plenty within thy spacious palaces and lofty towers.

8 From a prevailing affection to all my brethren sprung from one and the same common stock *Israel*, and out of a peculiar tenderness for my more intimate acquaintance, whose well-being is connected with that of *Jerusalem*; will I now speak peace concerning, or pray for the choicest

5. For there are set thrones of judgment: the thrones of the house of David.

6. Pray for the peace of Jerusalem: they shall prosper that love thee.

7. Peace be within thy walls, and prosperity within thy palaces.

8. For my brethren and companion's sakes, I will now say, peace be within thee.

o. Because of the choicest of God's blessings to be <sup>SECT. 95.</sup>  
house of the Lord showered down upon thee.  
our God, I will seek thy good.

On account of the sanctuary on <sup>PSALM</sup> mount Zion, where the praises of <sup>cxxii. 8, 9.</sup> the most high God are celebrated, will I do whatever is in my power to promote thy welfare, O holy city.

## P S A L M C X X I I I .     S E C T . X C V I .

*Confidence in the Almighty and addresses to him under grievous affliction. Complaint of derision and insult that attended it. A song of ascents. Isaiah the supposed author: and the occasion Rabshakeh's menaces against, and siege laid to Jerusalem. 1 Kings xviii. 19. 2 Kings xix. 4.*

## P S A L M c x x i i i . 1 .

**U**NTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2. Behold, as the eyes of servants look unto the <sup>x</sup> hand of their masters: and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that he have mercy upon us.

3. Have mercy upon us, O Lord, have mercy upon us;

## P S A L M c x x i i i . 1 .

**T**O no other but thine ever-<sup>SECT. 96.</sup> blessed self do I direct my ex-<sup>PSALM</sup> pecting eyes and address my suppli-<sup>cations in this extreme necessity,</sup> cxxiii. 1. O thou who art every where present, but thy perfections peculiarly manifest as if it was thine especial residence in the exalted heavens.

Truly as the eyes of servants are <sup>2</sup> attentive to the government and direction of their masters: or as the looks of female slaves are observant of the order and appointment of their mistresses; so are our thoughts and entire hopes determined to the great and good God, when in the kind dispositions of his providence he shall be pleased to shew us favour, and reverse the gloomy and melancholy situation of our affairs.

It is our constant lamenting cry and prayer, be gracious, be pitifully and tenderly affected to us, most

\* Some interpret *eyes to the hand* to signify under chastisement, and importuning mercy.

SECT. 96. most merciful LORD, for the contumelies and insults of our haughty enemies have quite surfeited us; PSALM cxiii. 3. to that degree that we are not able to suffer any more of them.

4 Our hearts are indeed full, and we are loaded intolerably with the disdain of those who enjoy ease security and plenty; and most violently trampled upon by those who are puffed up with pride and arrogance.

us; for we are exceedingly filled with contempt.

4. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

### P S A L M CXXIV.

*A remarkable instance celebrated of the interposition of providence for the deliverance of the Jews. A song of ascents of David.*

#### PSALM cxxiv. 1, 2, and 3.

#### PSALM cxxiv. 1, 2, 3.

SECT. 96. ALL human succour failed—  
PSALM cxxiv. 1, There was no visible prospect  
2, and 3. of relief, and unless the Eternal God had declared in our favour  
at this time especially, may the Israelitish people avow it: I repeat it, for any other interposition besides that of an Almighty and most merciful God, at the critical season, when as it seemed all mankind were up in arms against us, the inevitable issue had been our entire overthrow; as a wild beast its prey, or as if the earth had opened, they had utterly destroyed when they attacked us in such formidable numbers and with such a burning indignation.

**I**F it had not been the LORD, who was on our side, now may Israel say: If it had not been the LORD who was on our side, when men rose up against us; Then they had swallowed us up quick, when their wrath was kindled against us.

4 At that conjuncture our fate had been certain and irretrievable, as if a sudden inundation had rushed in upon and overwhelmed us: the impe-

3. Then the waters had overwhelmed us, the stream had gone over our soul.

impetuous torrent bore us down, SECT. 96.  
and buried us in the deep.

5. Then the proud  
waters had gone  
over our soul.

Then nothing of visible succour  
could prevent our total extirpation,  
any more than save a vessel which  
the swelling waves of a tempestuous  
sea, have cast it on the sands  
or split it against the rocks.

PSALM  
cxxiv. 4, 5.

6. Blessed be the  
LORD, who hath not  
given us as a prey to  
their teeth.

Let us all that is possible cele- 6  
brate the inexpressible goodness  
and mercy of the Ever-blessed GOD,  
who hath not suffered us to fall a  
sacrifice to their whetted teeth and  
most ravenous savage fury.

7. Our soul is  
escaped as a bird  
out of the snare of  
the fowlers; the snare  
is broken, and we  
are escaped.

Our escape is equally out of the 7  
bounds of human probability, as  
that of a weak bird's is from a  
fowler's entangling net or strongest  
gin breaking: however, to our un-  
speakable joy, the seemingly fatal  
snare is broken, their dreadful  
scheme defeated, and we are won-  
derfully preserved when we were  
upon the brink of destruction.

8. Our help is in  
the name of the  
LORD, who made  
heaven and earth.

Our constant dependance, as 8  
well as the author of particular de-  
liverances, is plainly no other than  
the Ever-living and true GOD,  
who is possessed of infinite perfec-  
tion and an universal sovereignty.

### P S A L M CXXV.

*Steadiness to duty the ground of relief and security. Prayer  
for the good and upright. Threat'nings denounced a-  
gainst the incorrigible and impenitent. A song of ascents.*

#### PSALM CXXV. I.

THEY that trust  
in the LORD,  
shall be as mount  
Zion, which cannot  
be removed, but a-  
bideth for ever.

#### PSALM CXXV. I.

THE truly wise and good, who SECT. 96.  
uniformly obey and unre-  
servedly confide in Almighty GOD,  
are perfectly secure in this conduct;  
as mount Zion stands upon a most  
solid

PSALM  
cxxv. 1.

**SECT. 96.** solid foundation, and cannot by  
any human power be shaken from  
**PSALM** its basis; so in a conscious inte-  
**CXXV. 1.** ghty will they for ever experience  
 a stable and immovable support.

2 As the city *Jerusalem* derives its natural defence and visible safety from the peculiar happiness of its situation, and the sheltering hills that surround it; so the righteous an infallible and eternal preservation from the divine protection; or the ministers of his providence, which perpetually environ and defend them.

3 At some particular seasons he may suffer the ungodly to prevail over and the tyrannical oppresses his faithful servants: but they shall not always have it in their power to trample upon them; nor their condition remain at their option to assign them a very distressed one: lest the most upright and resigned should at length grow impatient, seek redress by indirect measures, or fall in with the general torrent of prevailing impiety and immorality.

4 In the course of thy kind providence, most bountiful GOD, vouchsafe every thing that is fitting and contributing to their prosperity and happiness, whose desires as to themselves are moderate, and who will make a proper liberal use of thy favours; even to them whose affections and inclinations decline not from the direct plain rule of truth and virtue.

5 As for such as deviate from it, into the winding distorted ways of ungodliness and impenitency; the  
 LORD

2. As the moun-  
 tains are round a-  
 bout Jerusalem, so  
 the LORD is round  
 about his people,  
 from hence forth  
 even for ever.

3. For the rod of  
 the wicked shall not  
 rest upon the lot of  
 therighteous; lest the  
 righteous put forth  
 their hands unto  
 iniquity.

4. Do good, O  
 LORD, unto those  
 that be good, and to  
 them that are upright  
 in their hearts.

5. As for such as  
 turn aside unto their  
 crooked ways, the  
 LORD

LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

LORD shall in the judgment of the SECT. 96. last day make them to go forth, or command them to depart with the PSALM workers of iniquity at large to a CXXV. 5. state of condemnation and misery: whereas Israelites indeed in whom is no guile shall enjoy temporal and eternal felicity.

## PSALM CXXVI. SECT. XCVII.

*The happiness of recovered liberty, illustrated in several beautiful similes. A song of ascents. The author supposed to be Esdras. The occasion, the return of the Jews from the Babylonish captivity.*

## PSALM CXXVI. I.

WHEN the LORD turned again the captivity of Sion, we were like them that dream.

## PSALM CXXVI. I.

WHEN at length after a SECT. 97. tedious servitude, it pleased Almighty GOD, as was foretold by his prophets, to reverse the heavy calamities which for our manifold offences had happened to our city and nation, and to return our exiled people to their native land; we were truly like those who suddenly recover from a most threat'ning indisposition: or had seen only in a vision rather than actually succeeded to such change of circumstances.

2. <sup>y</sup> Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the LORD hath done great things for them.

Such different scenes and so unexpected could not but throw us into transports, fill our mouths and entire aspect with an extreme merriment, and our tongues with psalms of unsign'd gratitude: heathens in general on the occasion remarked to the honour of our GOD, that his providence had appeared most conspicuously in favour of

<sup>y</sup> Then from that moment, never before.

SECT. 97. of the *Israelites*, whom they had reckoned abandoned thereby.

**PSALM** There observation is not groundless, there is abundant proof for it, the Eternal GOD hath indeed displayed an astonishing providence and benevolence for our advantage: whereof we are truly sensible, and in which we shew an unusual satisfaction and gladness.

4 This extraordinary mercy, Ever-blessed GOD, of liberty after so long and dispiriting a bondage, revives and invigorates us, as streams or pools of water to the fainting traveller in the dry and thirsty south.

5 We may very justly apply that proverbial expression or comparison—saying, they who sow in tears of affliction and anxiety lest all their expence and labour should produce nothing; shall in time of harvest reap with the greater joy being the more surprizing the richest crops.

6 He that with measured steps goeth over his plowed land, drawing or sowing under great concern out of his hanging basket the most valuable seed; shall doubtless in the time of reaping and gathering return from the same land rejoicing at the plentiful increase, and bringing home heavy sheaves: so after a certain season of oppression and lamentation.

3. The LORD hath done great things for us: whereof we are glad.

4. Turn again our captivity, O LORD, as the <sup>z</sup> streams in the south.

5. They that sow in tears, shall reap in joy.

6. He that goeth forth and weepeth, bearing <sup>a</sup> precious seed, shall doubtless come again with rejoicing bringing his sheaves ~~with him~~.

<sup>z</sup> Streams, &c. is supposed to refer to the torrents in Arabia, described Job vi. or the overflowings of the Nile; which happen at certain seasons.

<sup>a</sup> תְּבִשׂ may be interpreted basket, or seed-hopper hanging before the lower.

lamentation we are now happily SECT. 97.  
restored to our native country in joy and triumph.

PSALM  
cxxxvi. 6.

## PSALM CXXVII.

*Rise of families and safety of towns not merely the effect of human means, but of divine providence. His people's happiness in these instances without their undue solicitude. A song of ascents. The author, as is supposed, Solomon.*

## PSALM cxxvii. 1.

**E**xcept the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

2. *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.*

3. *Lo, children are an heritage of the*

## PSALM cxxvii. 1.

**W**Hatever other dependencies SECT. 97. at the neglect hereof presumptuous vain men have created PSALM to themselves, yet it is indubitably cxxxvii. 1. certain, that if the LORD and great director of all events, concur not with man's endeavours to raise a family, or have a posterity, they will be to no purpose: if by his providence he do not protect a city from dangers and calamities, the strictest attention of the most vigilant faithful guards will not avail as to its defence and security.

O you sons of avarice or ambition, it answers no end for you, restless through immoderate care, to rise to labour before the earliest dawn, to continue it indefatigably until the night watches; and to eat bread procured with aching hearts sweating brows or sinews at full stretch: in as much as GOD's beloved people shall always be more prosperous and happy, as the effect only of a regular industry and religious confidence, enjoying contented minds and peaceful sound slumbers.

Even the most desirable blessing 3 of an hopeful posterity, for whose benefit

SECT. 97. benefit any great degree of toil the **LORD**: and the  
 must be designed or it can have fruit of the womb  
**PSALM** no meaning, are a kind of posses- is his reward.

**xxix. 43.** sions granted men to descend or succeed them that proceed from the kind providence of our common parent: and the noblest effects of the matrimonial relation are his disinterested generous recompence of them who fear and serve him.

**4** There is no earthly satisfaction or advantage to be compared to them: feathered shafts or pointed darts in the dextrous hand of a military chief do not more certainly defend him, and repel his enemy, than the active dutiful offspring of men's healthy and vigorous youth.

**5** He may in a high degree felicitate himself, whose quiver is full of this kind of arrows, or whose house to the utmost of his wishes is stocked with obedient sober children: neither he nor they shall be disappointed through delays of their reasonable hopes and put to confusion; but they shall be able to confront their adversaries, and effectually vindicate themselves in courts of judicature from whatever kind of injuries shall be offered them.

**4.** As arrows are in the hand of a mighty man: so are children of the youth.

**5.** Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

### PSALM CXXVIII.

*The extraordinary advantages, personal and relative of religious virtue. A song of ascents.*

#### PSALM CXXVIII. I.

SECT. 97. **W**Hatever he is otherwise,  
 every man without exception  
**PSALM** derives to himself the noblest pro-  
**cxxviii. I.** spects

#### PSALM CXXVIII. I.

**B**lessed is every one that feareth the **LORD**: that walketh in his ways.

spects of solid satisfaction and lasting **SECT. 97.**  
happiness, who is a constant wor- **PSALM**  
shipper and faithful servant of the **cxxviii. 1.**  
ever-living GOD: whose course of  
life is regulated according to his  
laws.

2. For thou shalt  
eat the labour of  
thine hands: happy  
*shalt thou be* and it  
*shall be well with*  
thee.

To instance in particulars which **2**  
can hardly be wanting in any state  
and which comprise the most sub-  
stantial blessings; under the divine  
protection you yourself, and not a  
stranger, shall peaceably enjoy the  
constant fruits of your regular in-  
dustry: thrice happy you! your  
real necessities will be supplied, and  
not improbably, many desirable  
conveniences added.

3. Thy wife *shall*  
*be* as a fruitful vine  
by the sides of thine  
house: thy children  
like <sup>b</sup> olive plants  
round about thy  
table.

As a most fruitful vine, with its **3**  
spreading branches and teeming  
clusters on the out-side of your  
house, ordinarily so secund shall  
your wife be within doors: your  
children as so many young olives,  
or ever-greens surrounding it shall  
give to your table the highest em-  
bellishment, beauty, and dignity.

4. Behold, that  
thus shall the man  
be blessed that fear-  
eth the L O R D,

It has demonstrably appeared in **4**  
numberless instances, that the up-  
right and pious man hath been  
thus remarkably favoured by an  
indulgent providence: and the same  
may probably happen, though it is  
not positively insured to all without  
exception, to every one of this  
stamp and character:

The peculiar guardian of mount **5**  
*Zion*, and governour of the whole  
creation shall reward your homage  
paid to him in his sanctuary there,

K 3

with

5. The L O R D shall  
bless thee out of  
Zion: and thou shalt  
see the good of Je-  
rusalem all the days  
of thy life.

<sup>b</sup> Allusion to their entertainments in eastern countries,  
which were in yards and gardens under the shades of olive-  
trees and others. *Gen. xviii. 4. Estb. i. 5.*

SECT. 97. with especial favours and blessings :

PSALM cxxviii. 5. and which must afford an extreme pleasure to every true patriot, you shall behold and share in the peace and prosperity of *Jerusalem* through the whole course of your life.

6 Which life in ordinary may be expected to be an exceeding long one; and that you shall see with pleasure several generations descended from you: and the whole *Israelitish* nation distinguished for all instances and the highest degrees of secular happiness.

6. Yea, thou shalt see thy children's children, and peace upon Israel.

### PSALM CXXIX. SECT. XCVIII.

*Dangers and afflictions of the Israelites from their enemies. Their disappointment as to their total destruction. Due chastisement and misery wished them in their turn. A song of ascents. The author supposed to be Ezra: the occasion the return from captivity.*

#### PSALM CXXIX. 1.

SECT. 98. IN a multiplicity of growing instances have our enemies, as binding us in bundles, greatly harrassed and distressed us, from the very infancy of our state, and coming out of *Egypt*; may the children of *Israel* at this particular season very properly declare to the whole world:

#### PSALM CXXIX. 1.

MANY a time have they afflicted me from my youth, may *Israel* now say:

2 I repeat it, times without number our adversaries have reduced us to the greatest straits and difficulties, from the first sounding of our civil and religious constitution: yet they have not so far prevailed as to extinguish our names, or utterly subvert our nation that we should no longer be a people.

2. Many a time have thy afflicted me from my youth: yet they have not prevailed against me.

As

3. The plowers plowed upon my back: they made long their furrows.

As if we had been perfect abjects SECT. 98.  
or the most abandoned slaves, they have in the cruellest manner scourged our naked bodies; with heavy stripes they have made long wheals upon our backs. PSALM cxxix. 3.

4. The LORD is righteous: he hath cut asunder the cords of the wicked.

Notwithstanding their height of 4 tyranny, and our low estate of subjection and misery, a most just and merciful GOD hath been gracious to us; as cutting their cords hath frustrated their wicked designs, divested them of their perverted power, and delivered us from affliction and oppression.

5. Let them all be confounded and turned back, that hate Zion.

Thus let it ever happen to all those who bear ill will to our church and nation, and if they had the ability would extirpate them; that they be disappointed in their views, and be forced to retreat from their projects and enterprizes full of shame, disorder and confusion.

6. Let them be as the grass upon the house-tops, which withereth afore it groweth up.

Of their own accord and without any formal enemies let them fade away, like the grass on the tops of houses: which withereth before

K 4

*c* *Plowers*, some interpret of the *Babylonians*, literally plowing up mount Zion. Is it not rather to be understood of scourging, and cords mentioned in the next verse the instruments they used in doing it?

*d* As has been already noted houses among the orientals were built with flat plain roofs: and *Maundrell* supposes an allusion here to the particular manner of the country people in gathering their corn; which they plucked up by handfuls from the roots, that they might lose none of the straw; which is generally very short, and necessary for the support of their cattle, being made as hay here. And tho' mention is made in the next ver. of a mower, yet he being such as fills not his hand, this rather confirms the former sense. *Groveth*, *Ainsworth* interprets draweth out the sickle as a sword from its sheath.

**SECT. 98.** before it ever growtheth to any maturity ; or of itself declines and dies, before it is, as other grass, plucked shorne or mowed.

**PSALM  
cxxx. 6.**

7 When it happens that he who reapeth other crops, whether by pulling up by the roots or putting in the sickle or the scythe, filleth not his hand with it ; nor has he that is employed in gathering or binding sheaves, occasion to raise it up to his breast in order to bind or carry it.

8 There is no occasion moreover as to these short-lived productions for the common form of salutation or wishes of success bestowed by passengers on reapers, such as the Almighty prosper your undertaking ; we wish heaven's blessing to attend your labour.

7. Wherewith the mower filleth not his hand ; nor he that bindeth sheaves, his bosom.

8. Neither do they which go by, say the blessing of the Lord be upon you : we bless you in the name of the Lord.

### P S A L M CXXX.

*Earneſt prayer for the remiſſion of ſins. Hopes conceived from the certainty of the divine mercy. Encouragement to the house of Israel to truſt in this. A ſong of aſcents. Not improbably composed in the time of the captivity.*

#### P S A L M cxxx. I.

**SECT. 98.** **PSALM  
cxxx. 1.** **F**ROM an abyſs of miſery, or a condition of the moſt deplorable adverſity, O my God and Faſher, I have raised the loudeſt outcries to thee for ſuccour and mercy.

2 O thou grand basis and ſupport of the universe, regard, I moſt humbly beſeech thee, my com-plain-ing voice; declare by the event, that thou haſt graciously inclined thine ears to hear, and thy good

#### P S A L M cxxx. I.

**O** U T of the depths have I cried unto thee, O Lord.

2. Lord, hear my voice; let thine ears be attentive to the voice of my ſup-plications.

good providence to answer what SECT. 98.  
with a most tender supplicating spirit I have addressed to thee. PSALM

3. If thou, L O R D , shouldest mark ini-  
quities: O L O R D , who shall stand?

As to revolts of our affections from thy law and deviations from duty, if thou shouldest strictly animadver<sup>t</sup> upon in order to punish them: O eternal L O R D G O D , which of our imperfect offending race can appear in thy presence, stand the test of thy judgment, or possibly be secure from thy most terrible resentment.

4. But *there is* for-  
givenes with thee:  
that thou mayest be  
feared.

On the contrary, no maxim is more certain and undoubted, than thy natural propitiousness and extreme readiness to pardon the humble and penitent; that fallible creatures may be encouraged to return to their obedience; never continue in sin from any unreasonable fear, or frantick wild despair of obtaining mercy for their irrevocable past mistakes.

5. I wait for the L O R D , my soul doth  
wait; and in his word do I hope.

I direct my most earnest expecta- tions to their true object the ever-living G O D , for his favourable regard; with a becoming patience I am most steadily intent upon his kind providence to effect in due time something to my advantage: and though I have been exercised with tedious delays and many disappointments, do still trust in his perfections and the declarations of his word, that whatever is expected upon the reasonable ground of his certain promise, shall in its proper season be accomplished.

6. My soul wait- eth for the L O R D , more than they that

My full conviction and impres- sive sense of my entire dependance for support on the Almighty are exceeding

**SECT. 98.** exceeding evident; for the priests <sup>that e</sup> watch for the  
in the temple, or the guards upon  
**PSALM** the tower rise not more early to  
**exxx. 6.** officiate, or hasten not with greater  
 expedition to their respective watch-  
 es than I do to offer up my constant  
 addresses: I repeat it they are not  
 more regular and fixed in perform-  
 ing by turns their respective offices,  
 than I am punctual to my course of  
 daily homage.

**7** The like unremitted assiduity,  
 and unvaried constancy of religious  
 service and confidence would I  
 earnestly recommend to all the  
 children of *Israel*: there is a ratio-  
 nal solid foundation for reposing  
 an absolute trust in the Almighty  
 and Eternal Being: for with his  
 other unchangeable attributes there  
 is an inconceivable beneficence,  
 and such boundless mercy as ex-  
 tends to deliver from all imaginable  
 dangers and miseries.

**8** This the sincerely penitent and  
 reformed *Israelites* shall happily ex-  
 perience: and upon their future  
 obedience shall be fully discharged  
 from all those punishments and ca-  
 lamities to which their past irregu-  
 larities had exposed them.

that e watch for the  
 morning; *I say, more*  
*than* they that watch  
 for the morning.

**7.** Let Israel hope  
 in the **Lord**: for  
 with the **Lord** *there*  
*is* mercy: and with  
 him *is* plenteous re-  
 demption.

**8.** And he shall  
 redeem Israel from  
 all his iniquities.

\* Alluding as is supposed to the priests who officiated in  
 their turns: or rather to their officers who were stationed  
 on some eminence or tower to observe the first appearance  
 of day-break; the manner of which is described in the *Tal-  
 mud, Cod Toma.* It is farther observable, that in the Old  
 Testament only three watches are mentioned, consisting each  
 of four hours: in the new four, an innovation probably in-  
 troduced by the Romans, and entitled *evening, midnight,*  
*cock-crowing and morning.* See *Matt. xiv. 25. Mark xiii. 35.*

## PSALM CXXXI. SECT. XCIX.

*Profession of meekness simplicity and innocence as to all the views of arrogance and ambition. Perfect reliance on the Almighty recommended. A psalm of ascents. The author David. And the occasion probably some suggestions, that during Saul's reign he was aspiring to the kingdom.*

## PSALM CXXXI. I.

**L**ORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

2. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.

3. Let Israel hope in the Lord, from henceforth and for ever.

## PSALM CXXXI. I.

**W**HATEVER has been insinuated SECT. 99.  
by mine enemies to my prejudice on this head before men, I PSALM  
cxxxii. 1. can and do appeal, All-discerning God, to thee, that my mind is not elated with vain and foolish arrogance, nor mine eyes looking above others with an haughty disdain of them: I do not rashly and presumptuously embark in affairs that are beyond my abilities; which I cannot comprehend, or that suit not my obscure station.

But it is certain and what I am conscious of, that the arguments of religion, humility, and moderation have smoothed and cleared my mind from all roughness of discontent and impatience with my condition: I have truly silenced and calmed my passions into a submission or resignation, like that of an infant just capable of digesting more substantial food than his mother's milk: my temper and spirit is as free from all the workings of emulation or secular ambition, and I am equally disposed to a state of dependance and obedience as a child newly weaned from the breast.

After my example let the whole 3  
*Israelitish* nation learn to pitch their desires low as to worldly advantages:

**SECT. 99.** tages: and that they may not be disappointed, fix their sole hopes of consummate happiness in the divine favour, from this time forward throughout all ages.

## P S A L M CXXXII.

*David's character and merit pleaded for a blessing upon the temple at Jerusalem. His solemn engagement to build one. The ark removed thither. Promises, to David, and his royal offspring of perpetually reigning: to Zion of various mercies and favours. A song of ascents. The author probably Solomon: the occasion the introduction of the ark into the temple.*

## P S A L M cxxxii. 1.

**SECT. 99.** **O** Thou who shewest mercy unto thousands of them that love thee, be pleased by signal and interresting events in favour of his descendants to express thy kind remembrance of *David*: his testimony to the true religion; and exercises of piety meekness and patience correspondent to thy laws, in the most exalted station.

**2** How he gave the strongest positive assurance of a solemn adjuration, that he would execute a design he had formed in honour of the great J E H O V A H : and entered into a voluntary determinate engagement respecting that most puissant G O D , whom the house of JACOB truly worships.

**3, 4 and 5** Piously declaring— In as much as it hath pleased the ever-blessed G O D to settle me on a throne and enable me to build an house of cedar: let me never enjoy any happiness in those advantages, whereof I should indeed be unworthy, if I

## P S A L M cxxxii. 1.

**L** ORD, remember David, and all his afflictions.

**2.** How he sware unto the L ORD, and vowed unto the mighty God of Jacob.

**3, 4 and 5.** Surely I will not come into the tabernacle of my house, nor go up into my bed: I will not give sleep to mine eyes, or slumber to mine eyelids,

lids; Until I find out  
a place for the LORD,  
an habitation for the  
mighty God of Jacob.

fix my residence in the moveable SECT. 99:  
habitation of my new-built palace; or ascend  
or ascend to the bedstead or couch PSALM  
spread with splendid clothes for me cxxxii. 3i  
to rest on; if I allow mine eyes 4, 5.  
found sleep, or the least drowsiness  
to mine eye-lids; before I have  
found out a proper place, which it  
has not at present, for the ark of  
the LORD to be stationed in: a  
regular fixed abode for the symbols  
of the presence of *Israel's* Almighty  
governour and protector.

6. Lo, we heard  
of it at Ephrata: we  
found it in the <sup>f</sup>  
fields of the wood.

There was a prevailing report, 6  
that *Shiloh*, in the tribe of *Ephraim*  
by virtue of an ancient prescription  
was still to retain the ark, and con-  
sequently the temple to stand there:  
but now we have found by in-  
fallible tokens to the contrary, even  
by the direction of an angel, that  
mount *Zion* was to be the place  
in the woods or forestry parts, where  
the temple is actually now erected.

7. We will go in-  
to his tabernacles: we  
will worship at  
his foot-stool.

Without the least scruple as to 7  
the propriety of the situation, let  
us therefore enter into the sacred  
tabernacle; which *David* was so  
anxious to provide for entertaining  
these awful emblems: with the  
humblest reverence let us fall down  
before them as a kind of foot-stool  
for the Almighty; take them up  
and carry them into the temple.

8. Arise, O LORD,  
into thy rest: thou  
and the ark of thy  
strength.

We further pray, O thou uni- 8  
versal sovereign, that thou wilt be  
graciously pleased, as one who a-  
riseth.

<sup>f</sup> By fields of the wood, some understand the house of *Ami-*  
*nadab* in the hill of *Kirjath-Jarim*, so called because it was  
a city in a woody place, <sup>t</sup> *Sam.* vii. 1. From whence *David*  
and all *Israel* resolved solemnly to fetch the ark, and brought  
it to the house of *Obed-Edom*, ver. 13.

SECT. 99. riseth to remove from the place he  
 has sojourned in to his settled habi-  
**PSALM** tation, to be introduced into this  
 cxxxii. 8. house as thy perpetual residence :  
 thou in thy own most glorious per-  
 son, and the ark whereby thou hast  
 so often wonderfully displayed thy  
 invincible strength thine immense  
 Omnipotence.

9 Let thy priests who now in their  
 peculiar habits bear it on their  
 shoulders and are to minister daily  
 in the sanctuary, as their noblest  
 ornaments be adorned with purity  
 of manners; virtuous affections,  
 and upright lives : and let the *Le-*  
*vites*, singers, and all truly pious  
 persons ever have occasion to exult  
 and triumph.

10 And bow unworthy soever his  
 successor may be, yet on account of  
 thy faithful servant *David*, and the  
 promises thou hast made him, deny  
 not the humble petition which thy  
 own anointed king offers up, nor  
 ever reject his prayer.

11 The **LORD** hath given as posi-  
 tive full assurance, as a most solemn  
 inviolable oath can do, to *David*  
 by an absolute promise which he  
 will not recede from ; saying, the  
 throne shall be confirmed to thy  
 family, and an heir sprung from  
 thee ascend it after thee.

12 If thine offspring will take care  
 to perform the conditions of my  
 covenant ; and strictly observe the  
 laws of everlasting virtue that I  
 shall from time to time instruct  
 them in ; not only they but their  
 descendants in a perpetual succe-  
 sion shall possess the crown of  
*Israel*.

9. Let thy priests  
 be clothed with righ-  
 teousness : and let  
 thy saints shout for  
 joy.

10. For thy ser-  
 vant David's sake,  
 turn not away the  
 face of thine anoint-  
 ed.

11. The **LORD**  
 hath sworn in truth  
 unto David, he will  
 not turn from it ; of  
 the fruit of thy body  
 will I set upon thy  
 throne.

12. If thy chil-  
 dren will keep my  
 covenant and my  
 testimony that I shall  
 teach them ; their  
 children also shall sit  
 upon thy throne for  
 evermore.

13. For the LORD hath chosen Zion : he hath desired it for his habitation.

For the LORD in his choice hath SECT. 99. given preference to the royal city Zion, or to the mountain contiguous to it; he hath expressed a strong affection or earnest desire that it should be the place of his settled residence.

14. This is my rest for ever: here will I dwell, for I have desired it.

In express terms declaring—here 14 shall the ark of my covenant for ever rest: I determine upon this peculiar situation as my fixed dwelling; for it is perfectly suitable for my purposes and most acceptable to me.

15. I will abundantly bless her & provision : I will satisfy her poor with bread.

For the accommodation of her<sup>15</sup> inhabitants I will greatly increase all kinds of the richest provision; and afford more than is sufficient of all real necessaries to people in the lowest stations and circumstances.

16. I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

Farther, those employed in things<sup>16</sup> sacred shall be entirely happy in the enjoyment of all the blessings of my good providence: and whoever are proper objects of my regard, or truly virtuous and holy shall to that degree partake of it, as to have occasion to express their joy and gratitude in triumphant songs or the loudest acclamations.

17. There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

In the same distinguished place,<sup>17</sup> will I exalt above all others the royal house of *David*; the dignity, power, and glory thereof shall shine forth; and as a lamp that is kept continually burning, I have appointed

<sup>8</sup> Provision, the *Heb.* signifies venison or that which is taken in hunting.

<sup>11</sup> Salvation, some interpret oblations or free-will-offerings, which had been vowed as expressions of thankfulness.

<sup>1</sup> Lamp, alluding to the ever-burning lamp of the temple.

**SECT.** 99. pointed in successive order to regal authority an illustrious personage of **PSALM** that line throughout all generations.

18 His obstinate and implacable enemies will I reduce to a condition of the most sordid entire and despicable meanness: but his crown and kingdom, like a flower in the perfection of its vegetable beauty, shall ever appear in a state of the most flourishing prosperity.

18. His enemies will I clothe with shame: but upon himself shall his crown flourish.

### P S A L M CXXXIII.

*The importance and advantage of prevailing brotherly kindness and unanimity, illustrated in two beautiful similes. A song of ascents. The author supposed to be David. The occasion the union of Israel and Judah after Absalom's rebellion. See 2 Sam. xix. 14.*

#### P S A L M cxxxiii. 1.

**SECT.** 99. **L**E T it never be forgotten, how reasonable in themselves and of what consequence to their happiness an union of good affections and mutual correspondence of all kind offices are amongst those who happen to be connected or related as members of one and the same family nation or profession.

2 This mutual affection, or unfeigned prevailing inclination to promote each others happiness, for its excellence efficacy and the unspeakable pleasure it produces, may properly be compared to the costly unctuous composition usually poured upon the head in consecration to the office of high-priest, that diffusing its fragrance ran down upon the beard, even the beard of anointed

#### P S A L M cxxxiii. 1.

**B**EHOLD, how good and how pleasant it is for brethren to dwell together in unity.

2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.

anointed Aaron; which descended SECT. 99.  
to the collar of his garment, or neck of his ephod.

PSALM

cxxxiii. 2,

3. As the dew  
of Hermon, and  
as the dew that de-  
scended upon the  
mountains of Sion;  
for there the LORD  
commanded the bles-  
sing, even life for  
evermore.

It truly resembles the numerous  
drops of refreshing dew upon mount <sup>3.</sup>

Hermon; which said dew falls in  
like plenty and to the same effect  
of fertility on the mountains of  
Zion: thus the greatest advantages  
arise from unanimity and harmony:  
for where these with all other virt-  
uous qualities operate and abound,  
the great and good parent of all  
hath determined to shew his highest  
regard, even bestow everlasting  
happiness.

## PSALM CXXXIV. SECT. C.

*The priests exhorted to their pious labour of thanksgiving  
and prayer. The devout exhorter dismissed with a  
 blessing. A song of ascents.*

PSALM cxxxiv. 1.

B EHOLD, bless  
the LORD, all  
ye servants of the  
LORD, which by  
night stand in the  
house of the LORD.

2. Lift up your  
hands in the sanc-  
tuary;

PSALM cxxxiv. 1.

A TTEND to the grateful SECT. 100.  
occasion of unnumbered fa-  
vours, and celebrate GOD's praises, PSALM  
all you who are appropriated to cxxxiv. 1.  
these sacred services: who as your  
important charge constantly wait  
upon the LORD, with the utmost  
reverence to worship him in his  
tabernacle.

As a token of inward purity and <sup>2</sup>  
fervent sincere piety, with clean up-  
lifted

\* Maundrel in his travels informs us that he had not only  
a distant view of this mount, but that in the old village  
and good kane near which he lodged, he very sensibly felt  
the dew of Hermon, their tents being as wet with it as if it had  
rained all night. See likewise *Univers. Hist.* Vol. II. p. 400.

<sup>1</sup> Eben Ezra observes, that the high-priest only sat in  
the temple, the rest ever used the posture of standing.

**SECT. 100.** lifted hands offer your supplications  
 in the sanctuary, and express the highest esteem and regard for the  
**PSALM** most bountiful eternal Being.

**3** In return for these your thankful acknowledgments, may the **LORD** and maker of the universe, as issuing from his holy place, crown your homage there with his kind acceptance and all possible happiness.

**3.** The **LORD** that made heaven and earth, bless thee out of Zion.

### P S A L M CXXXV.

*Ministers of the sanctuary excited to offer up thanksgivings and adorations. Those only due tributes for God's goodness and a reasonable delightful service. His particular favours to Israel. His supreme greatness. Instances of his matchless power and providence. Astonishing events respecting Egypt and other nations. His immutability and eternity. His justice, clemency, and mercy, his people's hope. Eminently distinguishable from idols. All orders of Israelites solicited to pay him homage. Title, Praise ye the **LORD**.*

### P S A L M CXXXV. I.

**SECT. 100.** **E**XTOl him who liveth and reigneth for ever. Magnify the distinguishing titles of the only true **GOD**: O all you who profess to worship him, or are peculiarly devoted to his service, render the attributes of the self-existent and independent **J E H O V A H**, most illustrious and glorious in the esteem of all men.

**2.** You whose office or province it is to wait upon the **LORD** in the returning duties of his temple homage: or who frequent the courts of this sacred structure with designs to offer up your humble and ardent supplications.

### P S A L M CXXXV. I.

**P**RAISE ye the **LORD**, praise ye the name of the **LORD**, praise him, O ye servants of the **LORD**.

**2.** Ye that stand in the house of the **LORD**, in the courts of the house of our **God**.

3. Praise ye the  
LORD, for the LORD  
is good: sing praises  
unto his name for it  
is pleasant.

Raise the subject of Deity in the SECT. 100  
adoring view of the whole species to  
the utmost degree of grandeur and  
sublimity; for the most high God  
is inexpressibly liberal, even un-  
bounded in beneficence: display his  
eminent attributes in their genuine  
true lustre and magnificence, for  
nothing can afford the mind so ex-  
quisite a pleasure so noble an im-  
provement.

PSALM  
cxxxv. 3.

4. For the LORD  
hath chosen Jacob  
unto himself, and  
Israel for his pecu-  
liar treasure.

His promiscuous universal fa- 4  
vours richly merit universal grati-  
tude; but the LORD who is good  
to all hath conferred especial obli-  
gations on Jacob and his descen-  
dants; in preference to all mankind  
besides he hath selected them for  
himself, to retain his true name  
and preserve his pure homage: and  
the children of Israel, like the trea-  
sure of kings, to be the objects of  
his peculiar care and constant pro-  
tection.

5. For I know  
that the LORD is  
great, and that our  
LORD is above all  
gods.

There is reasonable ground for 5  
his most exalted praises, for I am  
fully satisfied, that the LORD is  
not only good and desirous to pro-  
mote happiness, but perfect in all  
excellence: in every respect worthy  
of the highest esteem and reverence:  
and that our grand support infi-  
nitely transcends in authority and  
glory all that are styled gods,  
possess dominion or are regarded  
with veneration, whether in earth  
or heaven.

6. Whatsoever the  
LORD pleased, that  
did he in heaven,  
and in earth, in the  
seas, and all deep  
places.

His manifold works which he 6  
has done and is continually per-  
forming throughout the creation  
plainly declare this: for whatever  
in any past periods from everlasting  
he was inclined to effect, he doubt-  
less

SECT. 100. less did instantly effect in the celestial orbs, or on this earthly ball;   
 PSALM amongst the visible collections of cxxxv. 6. waters, and in the latent reservoirs of them; or the general mixture and grand chaos of elements.

7 Conformably to the laws of his most efficacious providence, he causeth the vapours which constitute meteors clouds, &c. to arise from every quarter even from the utmost extremities of this whole earth: he formeth and directeth the exhalations of thunder and lightning so as to accompany and precipitate the showers of rain, yet neither exhaust nor be extinguished by them: as out of repositories, or store-houses he issues forth the wind, to execute his orders with its fanning breezes or most furious blasts.

8 And as to his providential favours to our ancestors in a most oppressed state; to procure their deliverance, he inflicted the heavy calamity on Egypt, of giving a fatal stroke in one night to all the first-born or choicest and best both of man and beast.

9 He dispatched Moses and Aaron to perform works, as credentials of their mission, enough extraordinary to procure attention; which penetrated to the heart of thy kingdom, O Egypt; were sensibly felt by the petrified Pharaoh, and sadly lamented by all his ruined subjects and vassals.

10 When they became ripe for destruction, he moreover laid waste populous countries, and smote with the edge of the sword monarchs,

whose

7. He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treasuries.

8. Who smote the first-born of Egypt, both of man and beast.

9. Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10. Who smote great nations, and slew mighty kings.

whose superior force compared to SECT. 100.  
the children of *Israe*l, might have ~~over~~  
promised them victory:

PSALM

11. Sibon king of  
the Amorites, and  
Og king of Bashan,  
and all the king-  
doms of Canaan.

Particularly, *Sibon* a potent cxxxv. 10.  
*Amorite* prince descended from *Ham*<sup>11</sup>.  
and *Canaan*; and *Og*, the gigantick  
*king of Bashan*, who opposed the  
*Israelites's* entrance into the pro-  
mised land; and all that possessed  
territory or claimed dominion in  
the land of *Canaan*.

12. And gave their  
land for an heritage,  
an heritage unto  
Israel his people.

The L O R D of the whole earth 12  
gave his people *Israel*, this forfeited  
pleasant and fertile country to de-  
scend as a rich and noble inherit-  
ance to their posterity, from gene-  
ration to generation.

13. Thy name, O  
L O R D, endureth for  
ever, and thy me-  
morial, O L O R D,  
throughout all gene-  
rations.

Thine eminent distinction, Inde- 13  
pendant and eternal Deity, above  
all rivel false gods stands unalter-  
ably established; and the glorious  
events which display the supremacy  
of thy wisdom, power, and good-  
ness, will in proper memorials be  
transmitted through all ages to the  
latest posterity.

14. For the L O R D  
will <sup>m</sup> judge his  
people, and he will  
repent himself con-  
cerning his servants.

For though the L O R D may 14  
sometimes see occasion to correct,  
and for their sins does suffer their  
enemies to distress them; yet when  
his people truly repent he will  
avenge them of their adversaries:  
and change the course of his dispen-  
sations respecting his servants;  
abate their punishment, or make  
their sorrows and troubles wholly  
to cease.

L 3

A:

<sup>m</sup> 117 signifies not only to judge or give sentence; but to contend in courts of judicature: and likewise to stand by or defend as an advocate: to patronize or take one's part. See Gen. xxx. 6. Deut. xxxii. 36. Psalm cxl. 12.

SECT. 100. As to heathen idols they cannot

support their most unreserved votaries; for they are absolutely destitute of all ability; sense, life, or

self-motion: being only metal, gold, or silver, in the fashion that men's art and hands have given them.

16 They are only inanimate representations or mere lifeless images; having the form of human mouths but never uttering the least articulate sound: the similitude of eyes but not distinguishing betwixt the most different sensible objects.

17 They have indeed the appearance of ears, but they cannot hear so as to be informed of the wants of their votaries: and though they have noses, yet no breath of life passes through them; or they have no sensation of smell in their nostrils.

18 They who are so deluded as, departing from the living and true God, to contrive and fashion them for objects of worship, shall some time as to any satisfaction or advantage of existence be like them: and whoever is so absurd as to trust in them will certainly be disappointed, for they cannot afford any degree, of help and happiness.

19 Detesting all these religious fooleries and dotages, direct your homage, O ye posterity of the truly pious and upright Jacob, to its sole supreme object the self-existent Deity; O ye successors of the high-priest Aaron, as your peculiar province, distinguish with the most exalted praises the most high God.

15. The idols of the heathen are silver and gold, the work of men's hands.

16. They have mouths, but they speak not; eyes have they, but they see not.

17. They have ears, but they hear not; neither is there any breath in their mouths.

18. They that make them are like unto them: so is every one that trusteth in them.

19. Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

20. Bleſſe the L O R D ,  
O house of Levi; ye  
that fear the L O R D ,  
bleſſe the L O R D .

In elevated strains, O ye ſacred Sect. 100.  
descendants from the patriarch Levi,  
magnify the unrivalled and eternal  
J E H O V A H : whatever be your  
tribe or family, connexion or re-  
lation, order or rank, all you who  
profess true religion and are under  
the influence of its precepts, join in  
celebrating the common L O R D of  
the whole creation.

PSALM CXXXV. 20.

21. Bleſſed be the  
L O R D out of Zion,  
which dwelleth at  
Jeruſalem. Praise ye  
the L O R D .

Out of the tabernacle on mount 21  
Sion, with the utmoſt solemnity let  
adorations and thanksgivings con-  
ſtantly ascend to God's honour;  
who though he fills all places, by  
the ſymbols of his presence there  
hath shewed a peculiar regard to  
Jeruſalem. Let the Infinite Ma-  
jesty be addressed with acknow-  
ledgments of his moſt illuſtrious  
character and boundleſs excellence.

## P S A L M CXXXVI. S E C T. CI.

*Divine goodness and beneficence displayed in his works a noble incentive to admire and adore him. Particularly, in the creation, and in providential favours to the Israelites.*

## P S A L M CXXXVI. I.

O Give thanks unto the Lord, for he is good: for his mercy endureth for ever.

## P S A L M CXXXVI. I.

O You constant beneficiaries of Sect. 101.  
heaven and providence, con-  
fess your obligations with truly PSALM  
grateful hearts; for an inexpressible CXXXVI. I.  
goodness attends the various di-  
plays of divine power and wisdom;  
and his disinterested unmerited  
beneficence is permanent and  
eternal.

L 4

On

<sup>n</sup> The title of this psalm as well as ſeveral others is ſup-  
poſed to be *hallelujah*, which ought to have been placed at  
the head of it; but through the fault of ſome hasty tran-  
ſcriber happens to be the laſt clause of the foregoing one.

- SECT. I. 1.** On no account ever be wanting  
 to express the sincerest thankfulness  
**PSALM** and the profoundest reverence for  
**cxxxvi. 2.** the only one independent and su-  
 preme Deity: who presides abso-  
 lutely over all that are called gods,  
 whether in earth or heaven: for  
 his clemency and mercy, like him-  
 self are Infinite and Unchangeable.
- 3.** Freely recognize your peculiar  
 extreme happiness in relying upon  
 the grand basis and unshaken sup-  
 port of the universe, whereon all  
 subordinate ones are necessarily de-  
 pendent: for to confide in him is  
 to rest upon the alone center of all  
 perfection and benevolence.
- 4.** Direct your highest homage to  
 him who is supremely excellent: the  
 effects of whose Omnipotence are  
 important, astonishing, and im-  
 practicable by any other agency:  
 for all his operations are equally  
 instances of the immensity of his  
 power and of his loving-kind-  
 ness.
- 5.** To his eternal honour who with  
 a consummate wisdom, contrived  
 fashioned and adjusted the starry  
 orbs and planetary system in the  
 exalted heavens: for there is a most  
 orderly disposition and certain uni-  
 form direction of goodness to hap-  
 piness running through all his works.
- 6.** To his universal praise who hath  
 extended far and wide the surface  
 of the earth above the waters, which  
 are specifically lighter: and in thus  
 constituting it a suitable fixed habi-  
 tation for mankind, as likewise for  
 the cattle upon a thousand hills,  
 hath expressed an amazing good-  
 will and mercy.
- 2.** O give thanks unto the God of  
 gods; for his mercy endureth for ever.
- 3.** O give thanks to the Lord of lords:  
 for his mercy endureth for ever.
- 4.** To him who alone doeth great  
 wonders: for his mercy endureth for  
 ever.
- 5.** To him that by wisdom made  
 the heavens: for his mercy endureth for  
 ever.
- 6.** To him that stretched out the  
 earth above the waters: for his mer-  
 cy endureth for ever.

To

7. To him that made great lights: for his mercy endureth for ever.

To his unspeakable dignity SECT. 101, and glory, who freely imparted — to the two great lights of heaven PSALM their being, stations, and all their influences: for his favour and boun- cxxxvi. 7. ty every where shine with an undi- minished lustre.

8. The sun to rule by day: for his mercy endureth for ever.

Namely, the splendid sun to pre- 8 side over and accommodate the day-time with all convenient light and heat: for in this illustrious benefit to the whole system appears the maker's infinite liberality.

9. The moon and stars to rule by night: for his mercy endureth for ever.

The silver moon and glittering 9 stars to follow in their courses, and as it were govern and direct the affairs of night otherwise devoted to gloomy darkness: for there is a regular continuation or perpetual succession of divine blessings.

10. To him that smote Egypt in their first-born: for his mercy endureth for ever.

To his eternal exaltation on ac- 10 count both of his general laws of kindness, and of his particular regard to the children of *Israel*, in releasing them from *Egyptian* bondage; by a decisive stroke, after a series of dreadful miracles, in the death of all their first-born. For his extraordinary benignity is constant and lasting.

11. And brought out Israel from among them: for his mercy endureth for ever.

And effectually asserting their 11 liberty by removing the *Israelites* out of that country to a different one: for his affection and benevolence are certain and eternal.

12. With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

With an undoubted almighty 12 power, and a most conspicuous resolute exertion of it, by means of that ten fold vengeance to deliver his servants and chastise their enemies: for his tender compassions are steadfast and immutable.

SECT. 101. Raise lasting memorials to his honour, who as it were cutting

~~the~~ **PSALM** them asunder, separated into two

**cxxxvi.13.** divisions the waters of the Red-sea, to provide a wonderous way for his people's passage: neither can there be any possible emergencies that his power, wisdom, and goodness are not prepared for.

**14** And as on dry ground conducted the *Israelites* through the midst of the waves, standing in heaps on each side like walls: for all elements are alike subject to him, and at pleasure made the instruments of his judgment or mercy.

**15** Whereas, he violently agitated and demerged or drowned hardened *Pharaoh* with his precipitate army in the returning torrents of the Red-sea: for there are prodigies in his government to defend the helpless and chastise tyrants, which ought ever to be commemorated.

**16** Acknowledge to his endless praise, that it was the same great and good Being, who by a cloud in the day and a pillar of fire by night protected and guided his people's travels, through all the otherwise unsurmountable difficulties of a most unsettled pilgrimage in a barren desert; for no obscurity of places excludes the wonderful displays of his universal providence.

**17** Relate the glorious facts with unfeigned homage to him, who decided the fate of arms in our favour, against several potentates who greatly exceeded us in strength and numbers:

**13.** To him which divided the Red-sea into parts: for his mercy *endureth* for ever.

**14.** And made Israel to pass thro' the midst of it: for his mercy *endureth* for ever.

**15.** But<sup>o</sup> overthrew Pharaoh and his host in the Red-sea: for his mercy *endureth* for ever.

**16.** To him which led his people thro' the wilderness: for his mercy *endureth* for ever.

**17.** To him which smote great kings: for his mercy *endureth* for ever.

\* Overthrew, Mudge renders *shook off*, they fell into the sea like a swarm of locusts.

numbers: for he can never be ~~SECT. 10.~~  
otherwise than the greatest and best ~~of~~  
of all Beings.

PSALM

13. And flew fa-  
mous kings: for his  
mercy endureth for  
ever.

And mortally wounded rulers of ~~cxxxvi. 17.~~  
large dominions who could boast a <sup>18.</sup>  
long train of royal ancestors and  
signal successes: for no bounds can  
be fixed to his Omnipotence and  
benevolence.

19. Sihon king of  
the Amorites: for  
his mercy endureth  
for ever.

Particularly, *Sihon* their sove- <sup>19</sup>  
reign at the head of a formidable  
army of most fierce *Amorites*, for  
as his strength is invincible, his  
favour may be depended on as  
everlasting to them that fear him.

20. And Og the  
king of Bashan: for  
his mercy endureth  
for ever.

*Og*, likewise the gigantick king <sup>20</sup>  
of fertile *Bashan*, with the lofty  
troops he commanded: for not the  
aspect or stature of men, but their  
virtue and piety engage his regard  
and eternal mercy.

21. And gave their  
land for an heritage:  
for his mercy endur-  
eth for ever.

And appointed them immedia- <sup>21</sup>  
tely to succeed to and perpetually  
possess their rich and pleasant coun-  
try: for the greatest opposition is  
unavailing where an all powerful  
and most bountiful *LORD GOD*  
ensures the issue.

22. Even an heri-  
tage unto Israel his  
servant: for his mer-  
cy endureth for ever.

By such a tenure were they <sup>22</sup>  
hereafter to belong to his servants  
the descendants of *Israel*, that they  
could never be alienated; no other  
people have property in or lay  
claim to them: for except the title  
is forfeited the performance of his  
promises is both certain and exceeds  
our highest expectations: and un-  
less his favours are perverted they  
are never revoked.

23. Who remem-  
bered us in our  
low estate: for his  
mercy endureth for  
ever.

Who, when we have deserved <sup>23</sup>  
chastisement, and our feeble hands  
have hung down, or the situation  
of our affairs has been greatly dis-  
tressed

SECT.101. tressled: upon our repentance hath  
 signally declared that he remem-

**PSALM** bered for our benefit the excellence ,

**xxxvi.23.** of our ancestors, and his grants to them: for judgment is his strange work, but mercy his darling attribute.

**24.** And however strong the arm or heavy the yoke of our enemies, with a sudden violence, hath early shattered them, and with an high hand rescued us: for his Omnipotence is not only adequate, but his goodness inclines him to vanquish all opposition to his people's security and happiness.

**25.** Neither is it exclusively of others that his kind providence appears concerned for our nation; but his constant supplies of necessary sustenance are extended to all mankind; and indeed to the whole animal creation: for his kindness and bounty are commensurate to the most enlarged desires, and truly exhaustless.

**26.** In their proportion let the whole creation bring in tribute to his glory, who originally formed and still governs those exalted heavens, whose influences of light and warmth rains and dews are all in common: for he is good to all and his tender mercies are over all his works.

**24.** And hath redeemed us from our enemies: for his mercy *endureth* for ever.

**25.** Who giveth food to all flesh: for his mercy *endureth* for ever.

**26.** O give thanks unto the God of heaven: for his mercy *endureth* for ever.

## P S A L M CXXXVII. S E C T. C I I.

*Jews mourning the loss of Zion on the banks of the rivers of Chaldea. Their captivity and misery insulted. Their solemn vows of patriotism. Imprecation or prediction respecting Edom and Babylon.*

## P S A L M cxxxvii. 1.

**B**Y the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2. We hanged our harps upon the willows, in the midst thereof.

3. For there they that carried us away captive, required of us a song; and they that wasted us required of us mirth, saying, sing us one of the songs of Zion.

4. How shall we sing the L O R D ' s song in a strange land.

## P S A L M cxxxvii. 1.

**I**N the marshy land on the banks of the rivers of Babylon, whither we alas! unhappy people were carried captive for our manifold transgressions; there at a distance from our vines and fig-trees, we sat down pensive and thoughtful; indeed melancholy and sorrowful, the tears springing up in our eyes when we recollect ed our former happiness in our solemn meetings for publick worship, now no more, in the temple at Jerusalem.

We suspended, as utterly unsuitable to our present circumstances all expressions of mirth or pleasure; and hanged our harps as useless and disagreeable on the interweaved green willows growing by the river's side that runs through the midst of Babylon.

For in that state of ruin and captivity, they who had reduced us to it, insulting our misery asked us to give them the harmonious words of a pleasant song: and shew, in the room of howling and lamenting, some tokens of mirth and gaiety: saying, divert us with one or other of those musical entertainments, which you used to perform in your sacred festivals on mount Zion.

Why should they expect us, or how can we attempt to tune our harps

SECT.102. harps and voices in compositions  
 drawn up to the honour of the true,  
 PSALM in a country where only false gods  
 exxxvii. 4. are worshipped; and customs and  
 manners quite foreign and uncouth  
 to us destitute exiles universally  
 practised.

5 The purpose and language of  
 every *Israelite* surely is what I now  
 declare — If ever I shew so much  
 disregard to the sacred worship  
 once performed within thy walls,  
 O *Jerusalem*, as to employ my  
 right hand in playing on instru-  
 ments, to give occasion of ridiculing  
 our holy rites to heathen idolaters;  
 from that moment let my right  
 hand be divested of all power to  
 play.

6 And if I do not use my tongue  
 to express the highest esteem for  
 thee as worthy of the most solemn  
 memorials, let my tongue adhere  
 so closely to the roof of my mouth  
 that I can never utter another note:  
 if I give not the preference to *Jeru-*  
*salem*, and truly extol that blessed  
 place, now desolate but in time to  
 be restored, above every other sub-  
 je<sup>c</sup>t that can be sung or rejoiced in.

7 With a just displeasure at their  
 savage tempers remember, O eter-  
 nal *God*, the behaviour of our  
 neighbours the *Edomites* in the sad  
 and dismal day of *Jerusalem*'s visi-  
 tation; who openly excited our  
 conquering enemies, of themselves  
 enough inclined, to perfect our  
 destruction: saying, totally demo-  
 lish; tear up even its foundation.

8 And, O city *Babylon*, thou now  
 triumphest and we are in a state of  
 miserable subjection; but the scene  
 shall

5. If I forget thee,  
 O *Jerusalem*, let my  
 right hand forget her  
 cunning.

6 If I do not re-  
 member thee, let my  
 tongue cleave to the  
 roof my mouth; if  
 I prefer not *Jerusa-*  
*lem* above my chief  
 joy.

7. Remember, O  
*LORD*, the children  
 of *Edom*, in the day  
 of *Jerusalem*; who  
 said, Rase it, rase  
 it, even to the foun-  
 dation thereof.

8. O daughter of  
*Babylon*, who art to  
 be destroyed: happy  
*fall*

*Shall he be that re-*  
wardeth thee, as  
thou hast served us.

shall change; siege shall be laid to SECT.102.  
thee, and thou shalt be sacked or ~~over~~  
taken by storm: the *Mede* or *Persian* will do right, who shall fully PSALM  
retaliate upon thee the evils and  
calamities, which thou hast been  
the instrument in returning up-  
on us.

9. Happy shall be  
be that taketh and <sup>p</sup>  
dasheth thy little  
ones against the  
stones.

He will only requite thy unpre- 9  
cedented most enormous barba-  
rities, who wresteth thy infants  
from the breasts, and dasheth them  
in pieces against the ragged rock.

## P S A L M CXXXVIII.

*Some particular deliverance celebrated. The divine author  
worthy to be universally praised. Expressions of an  
entire confidence in him. A psalm of David.*

## P S A L M CXXXVIII. I.

I Will praise thee  
with my whole  
heart, before the <sup>q</sup>  
gods, will I sing  
praise unto thee.

2. I will worship  
towards thy holy  
temple, and praise  
thy name, for thy  
loving kindness, and  
for thy truth; for  
thou hast magnified  
thy word above all  
thy name.

## P S A L M CXXXVIII. I.

I Will recognize thy benefits and SECT.102.  
celebrate thy praises with the ~~over~~  
utmost exertions of every rational PSALM  
faculty and affection thou hast en- CXXXVIII.1.  
dued me with: in presence of the  
greatest lords of this world, and  
even as *vieing* with angels, will I  
sing how great and how good are  
all thy ways.

I will bow low in token of the <sup>2</sup>  
profoundest reverence, looking sted-  
fastly towards that sacred taber-  
nacle, where the ark is placed;  
and warmed with the justest senti-  
ments of devotion and gratitude  
proclaim thy perfections and pro-  
vidence; even thine inexpress-  
ible

<sup>p</sup> *Aben-Ezra* reports, that this inhumanity was practised  
by the *Babylonians* upon the children of the *Jews*: and the  
prophet *Isaiah* foretels the like fate to theirs. *Chap. xlvi.*  
*16, 18. conf. Hos. x. 14.*

<sup>q</sup> *Gods*, some interpret angels and as *vying* with them.

**SECT. 102.** sible benignity in thy promises and sacred inviolable truth and faithfulness in performing them: in both these I have experienced that thou infinitely exceeds every thing recorded of thy titles, or that has been believed in the world of thy most glorious attributes.

**3.** For at whatever calamitous unhappy time I have raised from an extremity of danger the loudest outcries for immediate succour; thou hast attended and acted suitably to my circumstances: and inspired me with ardour and magnanimity sufficient to surmount the greatest difficulties.

**4.** Not only *Israel's* king, but all the most illustrious potentates of this extensive earth, shall to thine honour, most high **GOD**, make publick professions of the true religion: when the important intelligence of the accomplishment of thy designs and the due praises given thee, reach their ears.

**5.** Yea, like the *Israelites* three times a year, they shall sing psalms in their journeys to the house of the **LORD** at *Jerusalem*: for unrivalled are the perfections of the Ever-blessed **God**, and inestimably excellent the privileges of worshipping and serving him.

**6.** The Maker and Governour of all things is doubtless infinitely exalted in dominion and perfection; yet hath he frequently condescended most affectionately to regard the humble

**3.** In the day when I cried, thou answerest me: and strengthenedst me with strength in my soul.

**4.** All the kings of the earth shall praise thee, O **LORD**, when they hear the words of thy mouth.

**5.** Yea, they shall sing in the ways of the **LORD**: for great is the glory of the **LORD**.

**6.** <sup>1</sup> Though the **LORD** be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

<sup>1</sup> *Mudge* interprets, this the kings continue to sing, "He seeth the lowly and the haughty, and distinguisheth them at the distance, at which he sits exalted."

humble and lowly, the reduced SECT. 102.  
and indigent: whereas the haughty —  
and disdainful the imperious and PSALM  
tyrannical, he distinguishes at the CXXXVIII.  
greatest distance as objects of his 6.  
aversion and abhorrence.

7. Though I walk  
in the midst of  
trouble, thou wilt  
revive me, thou shalt  
stretch forth thine  
hand against the  
wrath of mine ene-  
mies, and thy right  
hand shall save me.

8. The LORD will  
perfect that which  
concerneth me: thy  
mercy, O LORD,  
endureth for ever:  
forsake not the  
works of thine own  
hands.

My experience as to the past 7  
encourages my future hopes, that  
whatever afflictions and calamities  
shall befall me, and even if they sur-  
round thou wilt extricate and re-  
store me to happiness: thy power  
shall be exerted to restrain the most  
violent indignation of mine ene-  
mies; and the utmost energy of  
thy matchless Omnipotence for my  
recovery and safety.

Whatever otherwise insuperable 8  
difficulties may lie in the way, the  
Almighty and Eternal Deity, will  
complete what he has visibly begun,  
or fully accomplish his promises  
respecting my prosperity: thy bene-  
fice, unchangeable GOD, is not  
uncertain and transient but steadfast  
and perpetual: be pleased not to  
be remiss towards, but persist to  
finish that important enterprize  
thou hast engaged in.

<sup>1</sup> Some read, נָמַל will make returns for נָמֵר will per-  
fect or complete.

<sup>2</sup> Forsake not, &c. literally, loosen not from the work of  
thine hands, what is bound fast as with a girdle.

## PSALM CXXXIX. SECT. CIII.

*Man's thoughts and ways all obvious to the divine Omnipotence. His Omnipresence impossible to be escaped from or evaded. The human composition most curious and wonderful. Innumerable the displays of providence. Enquiry concerning the destruction of the wicked. Appeal for his sincerity to the trial of an All-knowing God. A psalm of David, directed to the musick-master.*

## PSALM CXXXIX. I.

## PSALM CXXXIX. I.

SECT. 103. **B**Y passing me through the greatest diversity of circumstances, seemingly in order to a discovery, Eternal and unerring GOD, thou hast examined whatever is in me with perfect accuracy; and art intimately acquainted both with all the good and evil, which I am capable of, or any way accountable for.

**O**LORD, thou hast searched me, and known me.

2. In thine intelligent Omnipresence thou hast a certain and intuitive knowledge of the minutest circumstances of my life and character; and whether I sit down in order to private rest, or rise up for publick action thou art attentive to it: not only what is transacted and manifest in deeds, but from the greatest supposable distance of thine heavenly mansion thou weighest the contriving mind, ponderest the devising thought.

2. Thou knowest my down-sitting, and mine up-rising, thou understandest my thought afar off.

3. Thou measurest the course in which I direct my steps, and takest the exact dimensions of the couch or bed, whereon I repose myself: even as tracing or following in the same foot-steps thou art an infallible spectator of all my ways, designs and proceedings.

3. Thou compassest my path, and my lying down, and art acquainted with all my ways.

For

4. For there is not a word in my tongue, ~~but~~<sup>w</sup> lo, O Lord, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

7. Whither shall I go from thy spirit? Or whither shall I flee from thy presence?

8. If I ascend up into <sup>w</sup> heaven, thou art

For how indifferent soever it SECT. 103. may be reckoned or often unthinkingly expressed, there is not a word of common talk in my tongue, but it may be noted, Infinite God, that to all purposes thou knowest every thing concerning it.

As inclosing with the strongest fence, or sealing up in a bag for perfect security, thou hast on all sides surrounded me with thy presence: and hast such an absolute ascendancy over that thou canst any time instantly seize, and wholly dispose of me at pleasure.

To resist or avoid a perfection of knowledge that is so adequate to every object and all comprehending, must be arduous indeed impracticable by any skill or power of mine: as an impregnable fortress or inaccessible rock, it is quite beyond the utmost reach of my limited ken, or any attainment of a finite understanding: I cannot cope or deal with nor by any means hide from it.

Whither shall I go, I can go no whither, so remote as to get at a distance from thy most subtle and all-penetrating spirit? Or whither shall I run across to escape from thine aspect which turns every way, from thy presence which perceives on all sides.

If leaving the middle space or lower surface of this habitable earth,

M 2

I shall

<sup>w</sup> Literally, the word is not in my tongue, lo thou knowest, i.e. Thou knowest the whole matter of what I am going to say before the word is come upon my tongue.

<sup>w</sup> The universe, as Peters has observed was divided by the ancient *Hebreus* into the upper and the lower, the visible and invisible hemispheres. The one called שָׁמַיִם Shamaim, or

**SECT. 103.** I shall ascend so high as that heaven *art there*: if I make  
 which is stiled the habitation of *my bed in hell, behold, thou art there.*  
**PSALM** Almighty God, and his holy

**exxxix. 8.** angels; there thou shinest with a  
 peculiar eminence and ineffable  
 glory: if I make my bed for a  
 lasting rest so low as the invisible  
 region of departed spirits, behold  
 if thou art not easily pointed out in  
 those dreary abodes.

**9.** If in order to support the most  
 expeditious flight, I could take up  
 the expanded rays of a rising sun  
 or morning dawn; and with the  
 rapidity of light itself from the ex-  
 tremities of the eastern hemisphere,  
 instantaneously arrive at the farthest  
 west.

Even in that particular direction  
 or situation the hand of thy provi-  
 dence shall conduct me; and thine  
 exerted

**9.** *If I take the \* wings of the morn-  
 ing and dwell in the  
 uttermost parts of  
 the sea.*

**10.** Even there  
 shall thy hand lead  
 me, and thy right  
 hand shall hold me.

or heaven: the other **שְׁאֹל** or *sheol*, which we have no  
*English* word to express. Again, heaven was considered by  
 them as the habitation of God and his holy angels; *sheol* as  
 the region of departed souls; and the surface of the earth,  
 lying in the middle betwixt both, as the habitation of the  
 sons of men during their short continuance in this life. He  
 adds, as little philosophical as this may seem, the division  
 is simple and natural, and we are not concerned with it in  
 a philosophical but a theological view; as it shews the belief  
 of the ancients under the *Old Testament*, that the soul subsists  
 after death in a certain place or state. *Crit. Diff.* p. 318, 319.

\* *Wings of the morning*, some render wings of an eagle.  
 But how poor and low, as an ingenious author has it, is this  
 expression compared with the bold and significant terms of  
 the *Hebrew* text! Experimental philosophy assures us, that  
 the motion of light exceeds that of a cannon ball, when it  
 first issues out of the mouth of the cannon by many thousand  
 degrees. The ancient heathens used to assign to the chariot  
 of the goddess *Aurora*, as well as to that of the sun *winged*  
 horses: which conveyed a notion not unlike to the bold ex-  
 pression of the psalmist. *Wings* are moreover given to winds,  
 to the night, to death, and by the prophet to the sun of righ-  
 teousness. *Vid. Hom. Il. B. 49. Eschyl. in Prometh. L. 88.  
 Heinr. Exerc. in Matt. ix. Mal. iv. 2.*

exerted Omnipotence fasten upon SECT. 103.  
to hold me steady.

11. If I say, surely  
the darkness shall  
cover me, even the  
night shall be light  
about me.

If I think with myself, surely PSALM  
the darkness involves and conceals cxxxix. 19,  
all things from human view, per- 11.  
haps it shall likewise preclude the  
divine inspection; even the utmost  
obscurity of night shall as to the  
latter resemble a surrounding illu-  
mination, or the clearest light of  
perfect day.

12. Yea, the dark-  
ness hideth not from  
thee: but the night  
shineth as the day:  
the darkness and the  
light are both alike  
to thee.

Darkness itself as to the season <sup>12</sup>  
of my thoughts and actions is no  
darkness at all as to thy knowing  
them: but the night enlighteneth  
all scenes transacted in it the same  
to thine observation as the day: as  
is the darkness so is the light, there  
is not the least difference in point  
of privacy or openness to thine all-  
pervading view.

13. For thou hast  
y possessed my reins:  
thou hast covered  
me in my mother's  
womb.

Nor is this attribute of thine in <sup>13</sup>  
any degree surpassing the bounds  
of credibility; for my reins, the  
most secret recesses of my constitu-  
tion are thy property and posses-  
sion, and therefore absolutely in  
thy power and always under thine  
immediate survey; thou hast  
covered so as to preserve and defend  
me in my mother's womb.

14. I will praise  
thee, for I am fear-  
fully and wonder-  
fully made; marve-  
lous are thy works,  
and that my soul  
knoweth right well.

I will celebrate thy praises on <sup>14</sup>  
account of my formation, in as  
much as I am contrived and pro-  
duced in a manner that naturally  
excites a tremendous reverence for  
and real astonishment at the power  
and wisdom of the divine author:  
full of wonder are thy works, and

M 3

my

<sup>7</sup> Possess, παρηγορει, signifies to make create and beget, as well  
as to possess. Gen. xiv. 19, and 22. and Zech. xiii. 5. and  
may be rendered thou hast composed or created.

SECT.103 my soul in particular is a living instance, an incontestable evidence  
PSALM and a constant sincere admirer of  
 CXXXIX.14. them.

15 My superior advantages and all that strength and vigour there is in me were not concealed, or unknown to thee, when I was designed and fashioned in such secrecy where no other eye could see me; and like the working or weaving in the loom, the several parts of my body exactly formed and most artificially adjusted, as metals are in the common mother earth's caverns, in my mother's womb.

16 Thy providence was regardful of me in my embryotick state, when I was an imperfect shapeless mass, which had not yet received its regular distinction of parts and due proportion of organs; and as recorded in the truest annals, every article in my composition, which was afterwards placed in such proper order, was delineated in the book of thine infallible wisdom; as day by day they should grow into a suitable size and conformation, and none of them be omitted when none of them existed in their intended perfection or due position.

17 How excellent and invaluable, also Everblessed God, are the schemes of thy supporting-providence; thy designs and dispensations which I have experienced for my benefit? how greatly superior

15. My substance was not hid from thee, when I was made in secret; and <sup>z</sup> curiously wrought in the lowest parts of the earth.

16. Thine eyes did see my substance yet being unperfect; and in thy book all my members were written, <sup>which</sup> in continuance were fashioned, when as yet there was none of them?

17. How precious also are thy thoughts unto me, O God? how great is the sum of them!

<sup>z</sup> סְפִירָה, *acu pingere*, a beautiful and striking metaphor taken from working cloth with various colours and figures with the needle or in the loom.

to the largest capacity to form an SECT. 103.  
estimate or enumerate only the heads of them.

PSALM

18. If I should count them, they are more in number than the sand: when I awake, I am still with thee.

If I should endeavour to tell their cxxxix. 17.  
numbers or range them in order, I 18.  
should find them to exceed for mul-  
titude the sand on the sea-shore:  
when I awake I am only where I  
was before I went to sleep; in  
every condition and even when I  
shall faint into death's cold arms,  
and when arise refreshed and vig-  
orous from the dead, it will be by  
thine assistance and under thy pro-  
tection.

19. Surely thou wilt slay the wicked,  
O God: depart from me therefore, ye  
bloody men.

As infallible as is my security 19  
and that of all upright pious men,  
so certainly, however long they  
may be suffered to live and prosper  
here, are the ungodly and impeni-  
tent reserved for a future most ter-  
rible destruction: persuaded that  
some time we shall be for ever  
separated, I now bid you depart  
from me whose iniquities deserve a  
sentence of everlasting condem-  
nation.

20. For they speak against thee wicked-  
ly, and thine ene-  
mies take thy name  
in vain.

For they discourse of thy laws 20  
and pretend to religion, only as a  
pretext to arrive at greater degrees  
of power, and perpetrate more  
audacious wickedness; and thine  
enemies profane thy name in solemn  
oaths to confirm their falsehoods  
and deceive their undesigning  
neighbours.

21. Do not I hate them, O Lord, that  
hate thee? and am  
not I grieved with  
those that rise up  
against thee.

Do I shew the least favour, just 21  
and holy God, to those who by  
thus perverting all the true ends of  
religion express the greatest dis-  
regard to it? and am not I entirely  
disgusted at their abominations,  
who rise up as avowed enemies of  
thy moral kingdom.

- SECT.103.** I freely own, I am quite tired  
 out with their execrable vile proceedings, and cannot but entirely abhor them; they appear to me in the same point of view with mine own enemies who have already committed acts of hostility, or are up in arms to do it.
- PSALM cxxxix.**
- 22.** 22. I hate them with perfect hatred: I count them mine enemies.
- 23.** As to myself, I submit to the strictest scrutiny; trace me, all-searching GOD, to the profoundest secrets and take full knowledge of the inmost recesses of my heart; as precious metals are tried and refined in the fire, let me be explored with the utmost accuracy, and my most tumultuous discomposed thoughts discovered.
- 24.** And do thou freely remark if I be in a course that would issue in labour, sorrow, and repentance; and by thy counsel guide me in that spiritual moral way, wherein all good and holy men have trod, and which leads to a blessed eternity.
- 23. Search me, O God,** and know my heart, try me, and know my thoughts.
- 24. And see if there be any wicked way in me,** and lead me in the way everlasting.

## P S A L M C X L .      S E C T . C I V .

*Prayer for deliverance from malicious perfidious enemies. The slanders and stratagems used to subvert him. Support implored of the Almighty, and their due chastisement. Unshaken hopes expressed of both these. A psalm of David, directed to the master of musick. The occasion supposed to be the insinuations of Doeg, and information of the Ziphites. See 1 Sam. xxii.*

## P S A L M c x l . I .

**SECT.104.** EXTRICATE me, Eternal GOD, from the trouble I am in and ruin threat'ned with by a most mischievous wicked man: let thy providence watch over so as to secure me from the man who

tramples

## P S A L M c x l . I .

DELIVER me, O LORD, from the evil man: preserve me from the violent man.

tramples upon all truth, right, and SECT.104.  
justice, and as made up of them  
committeth the greatest violences. PSALM

2. Which imagine  
mischiefs in their  
heart; continually  
are they gathered  
together for war.

Who are not surprised into exl. 1, 2.  
errors by the strength of their pas-  
sions, or hurried away by sudden  
temptation, but deliberately con-  
trive and directly aim by all ima-  
ginable expedients to reduce others  
to the most shattered and wretched  
condition; all the day long are  
they exciting to arms or preparing  
for battle.

3. They have sharp-  
ened their tongues  
like a serpent; ad-  
ders poison is under  
their lips. Selah.

Not more sharp does the most 3  
venomous serpent point its tongue,  
than they make severe and cutting  
their reflexions: the viper or asp  
carries not more pernicious poison  
in its teeth, than they verily do a  
deadly taint to reputation, in their  
foul calumnies and most virulent  
aspersions.

4. Keep me, O  
LORD, from the  
hands of the wicked,  
preserve me from  
the violent man,  
who have purposed  
to overthrow my  
goings.

As thy peculiar charge, Ever- 4  
blessed GOD, guard me from fal-  
ling into the hands of a man who  
throws all human affairs into con-  
fusion by making no difference  
betwixt truth or falsehood, right or  
wrong: effectually defend me also  
from the violent outrageous one,  
who hath contrived all engines to  
push me down in, or force me out  
of the regular course wherein I am  
going.

5. The proud have  
hid a snare for me,  
and cords, they have  
spread a net by the <sup>b</sup>  
way-

As is commonly done to take 5  
wild beasts, they dig pits and con-  
ceal them with a slight covering of  
earth, they lay in them toils made  
of

\* Literally, *man of violences* seemingly a metaphor taken  
from a poisonous or griping draught.

<sup>b</sup> Way side, the Hebrew is not *yale nathib* as in *Job xviii.*  
10. but *he-jad maygal*, *juxta orbitam*; i. e. viam plaustra-  
tem, quae habet orbitas sive rotarum vestigia. *Buxtorf.*

**SECT. 104.** of cords; they spread nets in the way-side: they have tracks made or the way usually set grins for me.

**PSALM** gone in: they lay snares; so various Selah.

**cxl. 5.** have been the artifices and stratagems of the haughty and arrogant to supplant way-lay and destroy me.

**6** In the midst of all these dangers, I humbly addressed myself to the Everlasting God, with suitable impressions of my entire reliance, saying, thou art my most powerful God and good Father: I have nothing besides my prayers wherewith to oppose or avoid instant ruin: merciful Lord, regard the voice of extreme distress, the most tender moving supplication.

**7** O Lord God, thy support only can enable me to sustain the shock or extricate myself from the threat'ning mischief: and amidst all the hazards of engaged armies, thy sovereign protection has formerly preserved, and as it were rendered me invulnerable, invincible.

**8** Deny success, most just God, to his pernicious schemes who is plainly governed by his own restless passions and lust of lawless power: obstruct him in that mad career of spreading devastation and misery to which he is devoted: lest their prosperous enormities should fill them with the utmost arrogance, and disdain for all around them.

**9** So far from any way concurring with or permitting their vile designs to take place, totally reverse them; and let the confusion and dreadful calamities, which the leader

**6.** I said unto the Lord, thou art my God: hear the voice of my supplications, O Lord.

**7.** O God the Lord, the strength of my salvation; thou hast covered my head in the day of battel.

**8.** Grant not, O Lord, the desires of the wicked, further not his wicked device, lest they exalt themselves. Selah.

**9.** As for the head of those that compass me about, let the mischief of their own lips cover them.

leader and his band surrounding SECT. 104.  
me on all sides, threat'ned me with to  
overwhelm themselves. PSALM

10. Let burning  
coals fall upon them,  
let them be cast into  
the fire, into deep  
pits that they rise  
not up again.

Bring upon them whatever can cxl. 9.  
be conceived of intolerable burdens <sup>10</sup>  
or signal judgments that are likely  
to be pernicious: particularly, such  
burning coals as once consumed  
the fertile plains of *Sodom* and  
*Gomorrha*: like dead bodies or  
common nuisances let them be  
thrown into the fire of *Gebenna* or  
*Tophet*, that is kept continually  
burning: into the bottom of pits  
which are so deep that they can  
never arise from out of them: or  
distress them with such kinds of  
miseries that it shall be impossible  
to retrieve themselves.

11. Let not an  
evil speaker be esta-  
blished in the earth:  
evil shall hunt the  
violent man to over-  
throw him.

Never suffer a sycophant detrac- <sup>11</sup>  
tor or reviler to prosper or flourish  
upon this earth: as to a man wholly  
given to rapine and violence, let a  
succession of the most afflictive  
vexatious issues precipitate him into  
entire and irretrievable destruction.

12. I know that  
the L O R D will  
maintain the cause  
of the afflicted, and  
the right of the poor.

I am fully persuaded that the <sup>12</sup>  
righteous and good L O R D, as a  
powerful advocate will stand by  
the oppressed and afflicted; and in  
due time avenge the injured poor.

13. Surely the  
righteous shall give  
thanks unto thy  
name, the upright  
shall dwell in thy  
presence.

There is no doubt but the good <sup>13</sup>  
and upright shall have occasion to  
celebrate thy perfections and pro-  
vidence in this life; and in another,  
men of a stedfast integrity shall be  
settled as one family under thy  
constant inspection, and to enjoy  
in thy presence an eternity of  
blessedness.

## c P S A L M C X L I.

*Prayer, that his devotion might be accepted the same as if it was performed in the sanctuary. That his words and actions might be strictly guarded. That no temptation might prevail with him to dissemble his religious character. Reflections on the integrity and generosity of his past conduct. The difference of his enemies's behaviour. His regard to and confidence in the Almighty, with his hopes that his request was granted and that he should be preserved. A psalm of David: probably composed as Peters (from whom the paraphrase of it is taken) observes, just before his flight to Achish, king of Gath, when he had a second time spared Saul's life, but could trust him no longer. See 1 Sam. xxvi. Crit. Diff. p. 336.*

## P S A L M c x l i . 1 .

SECT. 104.

PSALM  
cxli. 1.

**I** Call upon thee, O JEHOVAH, thou Everlasting and unchangeable Being, Creator and Governour of all things; the supreme hope and refuge of thy distressed servants: haste thee unto me. Give ear to my voice, when I cry unto thee.

2 Thou seest that I am banished from thy tabernacle, the place of thy more solemn worship, where thou hast promised thy especial presence, and hast commanded us to approach and seek thee: nevertheless I know that thou thyself art present

## P S A L M c x l i . 1 .

**L** ORD, I cry unto thee, make haste unto me; give ear unto my voice, when I cry unto thee.

2. Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice.

*c Peters supposes David to have composed this psalm after he had taken a full resolution to fly to Achish: probably the evening before he executed it, when he was upon the wing, as it were, with his late dutiful behaviour to Saul, and the other's implacable cruelty to him and his followers still fresh upon his thoughts; and moreover reflecting upon the dangers and temptations, which his religion would expose him to in a heathen country, that he pours out his soul in the following soliloquy. Crit. Diff. 337.*

present every where. Let my prayer SECT. 104.  
therefore come before thee, in the purity  
purity and fervour of my heart, PSALM  
like the cloud of incense and per- cxli. 2.  
fume, which mounts up from thy  
holy altar; and let the lifting up of  
my hands towards thy throne, in  
heaven, be as the *Evening-Oblation*  
there offered thee.

3. Set a watch,  
O Lord, before my  
mouth, keep the  
door of my lips.

I am now going to seek a retreat 3  
from the persecutions of my master  
*Saul*, amidst a race of idolaters,  
who will be curious to observe all  
my words and actions; and will  
attempt to draw me in to be a par-  
taker with them in their idol-wor-  
ship; or suspect me as a spy and  
enemy, if I refuse to comply with  
them. But do thou, O Lord, *set*  
*a watch before my mouth, a guard*  
*over the door of my lips*; that I may  
neither endanger my own safety by  
my imprudent carriage, nor violate  
my religion by any weak compli-  
ances.

4. Incline not my  
heart to *any* evil  
thing, to <sup>4</sup> practise  
wicked works with  
men that work ini-  
quity: and let me  
not eat of their dain-  
ties.

Preserve me from the greatest of 4  
all evils, the renouncing thee to  
follow vain and strange gods. Let  
me not be guilty of this heinous  
and presumptuous sin, no not so  
much as in thought; let me abhor  
to play the hypocrite, by joining  
in the abominations of the heathen,  
though but in shew and appear-  
ance only. Nor let me ever be  
allured by their lascivious rites, or  
their luxurious meats, to mix in  
their religious festivals.

As

.

<sup>4</sup> *Practise*, &c. literally, *to play mad foolish pranks in wickedness*, which rendered a man contemptible; probably an allusion to the heathen rites and ceremonies.

SECT.104. As for my past behaviour towards *Saul*, I can never repent of it, whilst I am conscious I have done my duty. Though my friends and followers, those advocates for strict justice, are still upbraiding me with my excessive piety and goodness; and though the ointment of my head, thy designation of me to the throne, be urged against me, either as a reason why I might justly take the life of *Saul*, or as the cause that he will never cease to persecute me; yet I trust in thy mercy, it shall not break my head, or bring me to destruction. For hitherto it has not done it, and I am safe under thy protection; and yet my prayers are all that I have opposed against the wicked attempts of my enemies.

6 How generous and forgiving hath my behaviour been to them? Their princes, those severe judges, who have sentenced me, and those that favour me, to death, have nevertheless been more than once dismissed by me in safety, when I had them absolutely in my power in those rocky desarts; and have only heard me expostulate with them in the mildest and the gentlest manner.

7 But how unlike, how barbarous has their treatment been of me!  
My

5. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.

6. When their judges are overthrown in stony places, they shall hear my words for they are sweet.

7. Our bones are scattered at the grave's

<sup>c</sup> Peters renders the words in latin, *obtundat me justus de misericordia, vel pietate mea.* Meaning it in the same sense wherein Terence always used the word *obtundere*, viz. for repeating the same thing over and over in discourse till it becomes troublesome and painful to the hearers. *Adelph. Act. i. sc. 2.*

<sup>d</sup> At the grave's mouth, *Lipi sheol*, the Hebrew letters being the same instead of the mouth of *sheol*. Peters interprets the command of *Saul*. See Gen. xlv. 21. *Jub xxxix. 27.*

grave's mouth as  
when one cutteth  
and cleaveth wood  
upon the earth.

8. But mine eyes  
are unto thee, O  
God the Lord: in  
thee is my trust,  
leave not my soul  
desitute.

9. Keep me from  
the snare which they  
have laid for me,  
and the grins of the  
workers of iniquity.

10. Let the wicked  
fall into their own  
nets, whilst that I  
withal escape.

My best friends slaughtered in great SECT. 104:  
numbers at the command of Saul, Saul  
and hewed in pieces in his presence, as one would cut or chop a piece of wood. PSALM cxli. 7.

That after so much cruel usage, 8  
I have still been able to preserve  
my innocence and my duty, has  
been owing to thy grace, and that  
full trust I have in thee, my Lord  
and everlasting God. To thee do  
I lift up mine eyes. On thee,  
without reserve will I still place  
my confidence and hope. Oh let  
my life be precious in thy sight;  
and suffer me not, by any flagrant  
sin, to forfeit my title to the life  
eternal.

Preserve me from the snares laid  
for me by my own countrymen on  
the one hand; and the idol-wor-  
shippers, to whom I am driven for  
refuge on the other.

My prayer, I trust, is heard. I 10  
feel a beam of light break in upon  
my soul, which fills me with this  
comfortable assurance, that *these*  
wicked men shall be taken in  
their own nets, and that I shall  
still escape.

## PSALM CXLII.

## SECT. CV.

An eminent piety displayed in a state of extreme affliction  
and persecution. Probably, the supplication of David,  
when he concealed himself in the cave of Engedi. The  
tune Maschil. See 1 Sam. xxiv. 1.

## PSALM cxlii. 1.

I Cried unto the  
Lord with my  
voice: with my voice  
unto the Lord did  
I make my suppli-  
cation.

## PSALM cxlii. 1.

DESTITUTE of all human SECT. 105:  
succour in a condition pecu- larily  
liarly hazardous and distressful I PSALM  
implored the help of heaven: my cxlii. 1.  
heart

SECT. 105. heart and spirit dictated a truly fervent and tender supplication to my God, and only refuge for favour and mercy.

- PSALM cxlii. 1.
- 2 Without friend to unbosom them to, I freely poured out before him my inmost thoughts of sorrow and anxiety: though he is perfectly acquainted with them from his own Omnipotence, I presumed clearly to state in his sacred presence the difficulties and troubles that involved me.
  - 3 Though the lowness of my fainting spirits rendered me incapable of providing for my escape or safety, yet thou wast able to conduct me by the right path: as to my own efforts and the course I designed to take I found they had way-laid me, or planted ambushes to surprize and seize me.
  - 4 I seemed indeed reduced to the last extremity, and as looking to my right hand for an advocate or patron, and seeing none to acknowledge me for his client or take my part; there was no refuge I fully concluded for me to fly to; no man who could and would require my blood; or be just enough to declare he should avenge my life on him that flew me.
  - 5 Thus deserted and abandoned, I cried out in prayer unto thee, Almighty and most merciful God, for succour; saying, thou alone art my refuge who wilt not fail me, and under whose protection I can yet find safety; my sole happiness and dependance in this whole world of living beings.
  2. I poured out my complaint before him: I shewed before him my trouble.
  3. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.
  4. I looked on my right hand, and beheld, but *there was* no man that would know me; refuge failed me, no man cared for my soul.
  5. I cried unto thee, O LORD, I said, Thou *art* my refuge, and my portion in the land of the living.

6. Attend unto my cry, for I am brought very low : deliver me from my persecutors, for they are stronger than I.

Let it speedily appear that thou art not regardless of my most earnest prayer, for as to my own strength it is almost exhausted : rescue me from my violent persecutors, otherwise they must shortly prevail, for they are greatly superior to me in power and numbers.

7. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Set me at liberty from these perplexities and calamites, which like a prison confine me; that there may be a recent joyful occasion of celebrating thy power and kind providence: on account of my deliverance when it shall be effected, men of integrity and benevolence in general shall crowd thy sanctuary; and touched with a sense of thine equity and goodness most devoutly acknowledge that thou hast conferred on me the greatest lasting obligations.

## P S A L M CXLIII.

*Mournful supplication, requesting to be dealt with according to the dictates of clemency and mercy, not of a rigorous justice. The prevalence of his enemies. His perplexity and consternation. Review of former deliverances. Fervent prayer for speedy relief and for instruction, with the overthrow of his adversaries. A psalm of David: the occasion supposed the same with the preceding, or his flight before his son Absalom.*

P S A L M cxliii. 1.

H EAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

P S A L M cxliii. 1.

A TTEND to my humble apology, Ever-blessed GOD, lend a gracious ear to my affectionate tender pleas for favour: and out of regard to the honour of thy truth, inviolable equity and universal benevolence, answer and succour me,

SECT. 105. me, who am sinking under the  
greatest weight of misery.

**PSALM cxliii. 1,2.** And do not contend expostulate  
with, or inflict calamities on me  
thy sincere servant, such as may  
be the effect of a strictly just sen-  
tence pronounced in judgment:  
for in thy presence and before thy  
tribunal which takes in all our  
thoughts and actions, no man living  
can be acquitted or cleared as hav-  
ing entirely conformed to thy laws  
of truth, right, and goodness.

3 For wherever I have gone the  
enemy with a remorseless hatred  
hath closely pursued in order to  
infest me; as if he had broken me  
in pieces on, or crushed me into  
the ground, he hath thoroughly  
embittered my life; and forcing me  
to bury myself alive in dens and in  
caves of the earth, rendered my  
state the same as to all ends of  
living, as theirs is who are actually  
dead and in their graves.

4 My oppressed spirits cannot but  
be sensibly affected with, indeed as  
fwooning or fainting they fail and  
sink into entire dejection and me-  
lancholy under these gloomy scenes:  
my heart as if blasted or thunder-  
struck is truly bereft of all comfort  
and enjoyment.

5 That the last thing which leaves  
the distressed, even hope may not  
forsake me, I call to mind former  
days; wherein our ancestors have  
been succoured or I myself pre-  
served: I seriously reflect on all the  
instances of thy contrivance and  
operation: I freely enlarge on the  
displays of thy Omnipotence, which  
are likewise peculiar manifestations  
of thy goodness and mercy.

I spread

2. And enter not  
into judgment with  
thy servant: for in  
thy sight shall no  
man living be justi-  
fied.

3. For the enemy  
hath persecuted my  
soul, he hath smitten  
my life down to the  
ground: he hath  
made me to dwell  
in darkness, as those  
that have been long  
dead.

4. Therefore is  
my spirit over-  
whelmed within me:  
my heart within me  
is desolate.

5. I remember the  
days of old, I medi-  
tate on all thy works:  
I muse on the work  
of thy hands.

6. I stretch forth my hands unto thee : my soul *thirsteth* after thee, as a thirsty land. Selah.

7. Hear me speedily, O LORD, my spirit faileth : hide not thy face from me, lest I be like unto them that go down into the pit.

8. Cause me to hear thy loving-kindness in the morning, for in thee do I trust : cause me to know the way wherein I should walk ; for I lift up my soul unto thee.

9. Deliver me, O LORD, from mine enemies : I flee unto thee to hide me.

10. Teach me to do thy will, for thou art my God ; thy spirit is good, lead me into the land of uprightness.

I spread forth my hands in the SECT. 105. most devout and fervent addresses unto thee who art able to save : my soul and mind are open and craving for refreshment as the droughty parched land is for showers of rain.

Be thou expeditious in an effectual answer, most merciful GOD ; my life and spirit are almost exhausted with grief and pain : refuse not thy favourable regard as present exigencies require, lest they be altogether spent and my destruction sealed, or my death make all relief insignificant and unavailing.

Declare seasonably in my behalf thy unmerited and extraordinary goodness and mercy ; for all my expectations are determined to thy providence : direct me what way I am steadily to pursue that I may perform my duty, and get clear of all difficulties and dangers ; for I have earnestly prayed to, and all my affections and hopes are placed on thee.

Provide for me, Gracious GOD, 9 a rescue out of the hands, or deliverance out of the danger I am in from the persecution of mine enemies : my only resource is to thy protection as my refuge or hiding-place.

Above all things instruct and habituate me to design, and behave in a manner that is perfectly acceptable to thee, for thou art my GOD and Governour : the communications of thy spirit or exertions of thy power are reasonable, and greatly favourable to our holiness and happiness ; let them lead me in the moral spiritual way upon the level plain ground of virtue to perfection and felicity.

**SECT.105.** **S**ESTORE me to easy and comfortable circumstances, Eternal GOD, for the glory of thy exalted titles and attributes, and that they may be further celebrated: from motives of thy equity and boundless mercy extricate me from these peculiar straits and difficulties.

**12** And out of thine inexpressible goodness entirely suppress mine enemies; let them all be utterly lost and ruined that perplex and distress me: for I am thy constant worshipper and faithful servant, whereas they are plainly the contrary of these.

**11.** Quicken me, O LORD, for thy name's sake: for thy righteousness sake bring my soul out of trouble.

**12.** And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

### P S A L M CXLIV.      S E C T. C V I.

*The Almighty the author of success in war and escapes from danger. His wonderful condescension respecting frail mortals. His assistance implored. Grateful acknowledgments promised. Prayer to be freed from enemies and to enjoy peace and prosperity. A psalm of David.*

#### P S A L M cxliv. 1.

**SECT.106.** **S**INCE the alarms and horrors of war in some cases are inevitable, let the most honourable mention be made of the Everblessed GOD, whose protection as an impregnable fortress may be absolutely depended on, who hath formed me for all military exercises, my hands for single combat, and my fingers for general engagements.

**2** 'Tis he whose goodness and mercy render me safe and happy; who is my strong-hold which defies all force to storm it, and my high tower where I haste to for refuge and which is inaccessible to mine enemies;

#### P S A L M cxliv. 1.

**B**LESSED be the LORD my strength, which teacheth my hands to war, and my fingers to fight.

**2.** My goodness, and my fortress, my high tower, and my deliverer, my shield, and he in whom I trust: who subdueth my people under me.

mies; my deliverer from the most threat'ning danger, my shield or buckler which covers and defends me against the fiercest assaults or keenest arrows; and he in whose providence I take continual shelter: who composing all our civil dissensions hath reduced my people to an entire subjection.

SECT.106.  
PSALM  
XLIV. 2.

3. L O R D , what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him?

4. Man is like to vanity: his days *are* as a shadow that passeth away.

5. Bow thy heavens, O L O R D , and come down: touch the mountains, and they shall smoke.

Most high G O D , Creator and L O R D of all worlds, what is the whole race of earth-born man that in thy kind providence thou attendeſt to events and affairs which concern them? Or any particular instances of the off-ſpring of miserable mortal man that thou conſidereft them as the objects of thy regard and esteem.

Every man as to this temporary state may properly be compared to things that are quite worthless and insignificant, uncertain and vanishing, even to a vapour and bubble: the few and evil days of his tranſitory life are like the inconstant shadow, which never continues in the same position; now you ſee it, and the next moment it disappears.

And yet if thou wilt in our preſent emergency be favourable and merciful to thy people as thou formerly haſt been, Omnipotent G O D , be pleased to prepare thy way as in violent tempeſts by ſtreching out or bending down the heavens, and descend from thy exalted heights: arrive at ſo as to touch with an hostile hand the proudest of our enemies like aspiring mountains, and they ſhall instantly kindle and riſe in ſmoky columns.

- SECT.106.** Sound thy thunders, flash thy lightnings, and break them into the smallest parties and far and wide disperse those parties: as missil weapons to wound or slay, dart down thy rattling hail mixed with forked bolts of devouring fire, and lay them entirely waste.
- PSALM cxliv. 6.** Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.
- 7.** Let loose thine hand, or exert thy power in action from the heavenly and eternal seat of thy supreme Majesty; effectually separate me from and clear me of my prevailing enemies who like deep waters are drawing me into them or inundations ready to overwhelm me; out of the power of a foreign people who are distinguished by peculiar discriminating appearances, and manners, customs and religion.
- 8.** Whose religious professions and declarations, however pompous and shewy they are, have no meaning, serve no purpose of truth goodness or happiness: and their idol gods in whom they place their chief dependance are a dependance that will deceive and disappoint their expectations for they are not able to assist or support them.
- 9.** Having obtained help of the Almighty, I will improve the fresh occasion of gratitude by singing a new song, Great and good God, to thine honour: further I will accompany vocal with the choicest instrumental musick; upon a psaltery and an instrument of ten strings
- 6.** Send thine hand from above, rid me, and deliver me out of great waters: from the hand of strange children.
- 8. & 6** Whose mouth speaketh vanity: and their right hand is a right hand of falsehood.
- 9.** I will sing a new song unto thee, O God: upon a psaltery, and an instrument of ten strings will I sing praises unto thee.

*Cocceius renders, whether they lift up the hand to invoke swear promise or labour, it is a right hand of falsehood.*

strings will I most joyfully celebrate SECT. 106.  
thy praises.

10. *It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.*

Freely confessing, that the preservation of rulers, in whose safety the welfare of kingdoms consists,  
PSALM cxliv. 9.  
10.  
is peculiarly owing to his sovereign protection; who hath effectually released, or most seasonably separated his servant *David* from immediate danger of an untimely cruel death by the devouring sword.

11. Rid me, and deliver me from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

Disentangle and rescue me from the power of a foreign heathen generation, whose religious professions have no sense or tendency to virtue and happiness; and their chief dependance on idol gods is a dependance on things which must deceive for they cannot relieve or support them.

12. <sup>b</sup> That our sons *may be* as plants grown up in their youth; that our daughters *may be* as corner-stones, polished after the similitude of a palace.

This is what we principally desire, as to secular advantages, in order to our prosperity: that our sons like flourishing young plants may early appear to answer all proper cultivation in their blooming growth activity and vigour: that our daughters may be most exactly proportioned in their exterior form and nobly refined in their sentiments and manners; so as to resemble the angular pillars of a spacious palace, carved with an exquisite art and adorned in the richest manner.

N 4

That

<sup>b</sup> Most of the ancient interpreters render these verses as expressive not of the prosperity of the Jewish nation, but their heathen neighbours — and the conclusion, happy the other people who have such things, but more happy the Israelitish people who have JEHOVAH, &c.

**SECT. 106.** That our repositories for provisions may be so plentifully stocked with all kinds of them, as to produce a constant succession of all suitable supplies; that our sheep and smaller cattle may increase and multiply by thousands and ten thousands, as may be conspicuous, when they go out of the folds to pasture, or when they return to them:

**14** That our oxen and larger cattle may be strong to perform the laborious work or bear the heavy burdens which are imposed on them: that there be no incursions of enemies to plunder or enslave us; nor any occasions to issue forth after an hostile manner to oppose them; that there be no complaints of injuries and calamities or alarms of war in our yards or folds.

**15** As far as earthly advantages can render them so, that people may be esteemed happy who are in these prosperous and flourishing circumstances: but most substantially happy and eternally blessed shall that people be whose God, whom they are careful to serve with sincerity is the great and good **LORD** of all things, and will here preserve them and for ever hereafter be their portion.

**13.** That our garners may be full, affording all manner of store; that our sheep may bring forth thousands, and ten thousands in our streets:

**14.** That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

**15.** Happy is that people that is in such a case: yea, happy is that people whose God is the **LORD**.

## P S A L M CXLV. S E C T. C V I I.

*The Almighty to be celebrated for his wonderful works by all the successive generations of mankind. His supreme greatness. His terrible judgments. His universal benevolence. His everlasting dominion and providence. The support of distressed virtue. The grand dependance of the whole creation. Perfectly just and good. Particularly regardful of his sincere servants. Certain to destroy the incorrigible and impenitent. His praises to be perpetuated. The Title, David's psalm of praise, or poetick form of thanksgiving and adoration. The last alphabetical one.*

## P S A L M c x l v . I.

I Will extol thee, my God, O King, and I will bless thy name for ever and ever.

2. Every day will I bless thee, and I will praise thy name for ever and ever.

3. Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

## P S A L M c x l v . I.

**W**ITH the justest sentiments SECT. 107. and the most elevated expressions, O my GOD and Gover- PSALM cxlv. 1. nour, I will display thy most exalted dignity; and will celebrate the eminent distinction of thine unrivalled attributes to the utmost extent of mine earthly being, and afterwards to an endless eternity.

As I am continually laid under fresh obligations, it shall be the stated employ of every returning day of my whole life, with unfeigned gratitude and the utmost veneration to make honourable mention of thine ever-blessed self; neither will I ever cease my endeavours, through a boundless immortality, to place in the most conspicuous point of view thy perfections and providence.

And indeed most deservedly, for 3 inestimably excellent is the Eternal Deity; he is supremely worthy of the greatest esteem, the highest homage: and the whole of his majesty and glory is too enlarged and profound to be

**SECT.107.** be discovered by the most accurate  
searching.

**PSALM cxlv. 3, 4.** To the end of time as the generations of mankind in a regular succession appear on this earthly theatre, one shall with extreme pleasure entertain another by their applause of thy wonderful designs and performances; and shall exhibit the amazing perfection of wisdom and Omnipotence, whereby they have been conducted and maintained.

5 As an example and encouragement for them, in my reflections, discourses and writings, I will copiously enlarge on the exhaustless theme of the beauty and splendour of thy most glorious majesty; and of thy works which in all their circumstances and the degree of their excellence, are quite above our estimation or even comprehension.

6 And hereby instructed and excited, ages to come shall relate the prevailing matchless force of thine awful judgments: and for this purpose I will record in proper order all that I can recollect of them and of thine astonishing operations.

7 As a fountain its water, they shall freely communicate the important knowledge of the ever memorable instances of thy multiplied bounty and goodness; and with exalted voices shall sing forth the praises of thy faithfulness and equity, clemency, and mercy.

8 Constantly declaring of the Great I AM as he once was pleased to proclaim of himself; that he is in the highest degree bene-

4. One generation shall praise thy works to another, and shall declare thy mighty acts.

5. I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6. And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.

7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8. The *LORD* is gracious, and full of compassion; slow to anger, and of great mercy.

benevolent and most tenderly affectionate; long patient and restraining it before he suffer his anger to rise or his displeasure to appear in acts of severity; and remarkable, eminent for the displays of an unmerited and extraordinary loving-kindness and compassion.

9. § The Lord is good to all: and his tender mercies are over all his works.

Neither is it to select numbers exclusively that these are manifest, but the Everlasting God and Father is truly dispos'd in all fitting proportions to communicate happiness to all without exception: and as they are alike his productions he hates not one of them, but his indulgent care and tender affection are operative and extremely concerned for the well-being of all his numerous formations.

10. All thy works shall praise thee, and thy saints shall bless thee.

Wherefore all thy works in their different degrees shall bring tribute, and exhibit demonstrative evidence of thy Omnipotence, and wisdom, unbounded providence and benevolence; especially shall those who are devoted to the study and practice of virtue and piety and intelligently experience these, think of them with entire esteem; and make constant honourable mention of thee their grand origin, and the uncreated

§ The following lines to the like purpose may not be unentertaining to the poetick reader:

Look round, how providence bestows alike  
Sun-shine and rain to bless the fruitful year,  
On different nations, all of different faiths  
And though by several names and titles worshipp'd  
Heaven takes the various tribute of their praise;  
Since all agree to own, at least to mean  
One best, one greatest, only Lord of all.

**SECT. 107.** created source of all existence perfection and felicity.

- PSALM cxlv. 10,** They shall treat of the order and regularity ends and purposes beauty splendour and magnificence of thy natural and moral constitution and administration ; and shall declare thy prevailing power ; to which nothing that is a proper object of power and implies neither absurdity nor imperfection is impossible.
- 11.** They shall speak of the glory of thy kingdom, and talk of thy power.
- 12.** In order not only to improve in themselves, but cultivate in all mankind the justest sentiments of his superior copeless strength ; and the supreme authority and most illustrious excellence of his dominion or jurisdiction.
- 13.** To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.
- It is not like earthly and secular republicks, imperfect and weak in their rise and liable to declensions changes and revolutions, but thy kingdom being founded in righteousness and upheld with mercy is the same absolute rule over all ages ; and both the laws are fixed and the sway and reign established to remain as long as there are subjects to be regulated by them, even world without end.
- 14.** Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.
- To the honour of divine government is farther observable, that the eternal God by the supports of religion keepeth their minds firm and steady whatever afflictions and calamities beset them, who serve and hope in him ; and comforteth and refresheth all those advocates for truth and virtue, whom the heavy burdens of sorrow, injury or adversity have debilitated or bended down.
- The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

15. The eyes of all wait upon thee, and thou givest them their meat in due season.

16. Thou openest thine hand, and satisfiest the desire of every living thing.

17. The LORD is righteous in all his ways, and holy in all his works.

18. The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

19. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The attentive and expecting eyes of the whole animal creation are determined to thy perfections, PSALM and absolutely dependant on the course of thy providence for their preservation; neither dost thou disappoint their expectation but kindly affordest them in due season whatever is convenient for them.

Thou openest thine hand in a most abundant and amazing liberality, and not only suppliest the wants, but with a rich profusion of blessings gratifies to satiety the most enlarged desires of every species and individual of the whole animal community.

Nothing is more evident and conspicuous than that the mighty GOD is good and bountiful in the whole series of his providential dispensations; and that all his performances are admirably tempered and governed with a peculiar benignity and mercy.

The Eternal GOD who is thus immensely diffusive in his benefactions can never be supposed regardless of his servants; he is doubtless in perfect constant readiness to grant a favourable audience and effectual answer to all that implore his assistance, to all without exception who intreat his succour with the truth of devotion and the sincerity of virtuous endeavours.

To the utmost of their desires who are under the influence of the precepts of religion, he will contrive and act for their benefit; he may moreover, be fully depended on to be peculiarly attentive to their cry for his help in distress, and

SECT.107. and that he will in due time relieve and place them in a state of tranquillity and safety.

**PSALM cxlv. 19.** As his especial charge the L ORD by his kind providence constantly attendeth to all them to guard them from danger and promote their happiness, who are actuated to an universal obedience by a prevailing love of G OD and virtue: but all that are governed by their own irregular passions at the neglect and expence of order, truth and right, will he utterly extirpate.

**20.** For all these instances of an inexpressible and universal benevolence, my tongue shall proclaim to all the world the praises belonging to the Ever-living G OD: and let all mankind both J ew s and G entiles concur in celebrating his distinguished solemn titles and attributes throughout all ages.

**20.** The L ORD preserveth all them that love him: but all the wicked will he destroy.

**21.** My mouth shall speak the praise of the L ORD: and let all flesh bless his holy name for ever and ever.

### P S A L M CXLVI. S E C T. CVIII.

*Promise that his religious gratitude should be commensurate to the duration of his rational being. Mortal man no object of an absolute dependance. The unspeakable happiness of securing the divine support and piously relying upon it. The kingdom of God everlasting. Title, Praise ye the L ORD.*

#### P S A L M cxlvi. 1.

**SECT.108.** **T**O the honour of G OD display his wonderful works and illustrious perfections. Let it be my part, all that is possible to know and extol the Eternal Deity.

**2.** So long as I am in such happy circumstances that I can, I will ascribe due praises to the bountiful L ORD who hath placed me in them:

#### P S A L M cxlvi. 1.

**P**RAISE ye the L ORD. Praise the L ORD, O my soul.

**2.** While I live will I praise the L ORD: I will sing praises unto my G od, while

while I have any them: it shall be only because I Sect. 108.  
am destitute of all ability or divested of  
of being, if ever I cease to glorify PSALM  
my GOD, Creator, and Goverour cxlvii. 2.  
in psalms of praise.

3. Put not your trust in princes, nor in the son of man, in whom *there is no help.*

Be not over solicitous for an interest in nobles or princes; do not absolutely promise yourself security from depending upon them; nor indeed from any of the offspring of mortal man; for in numberless instances that you may want their assistance they certainly disappoint, for they either will not or cannot relieve you.

4. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.

And suppose they were both exalted and most beneficent, yet their spirits are to depart and their bodies to return unto their original earth: the very day that this awful event takes place, there is an entire end of their secular schemes at once; of all their grandest temporary designs with which their busy minds have laboured.

5. Happy is he that bath the God of Jacob for his help, whose hope is in the LORD his God:

He is in the certain way to happiness, whose support and relief are derived from a well-grounded reliance on the infinite attributes of the GOD of JACOB; all whose expectations center or his entire confidence is reposed on the self-existent and all presiding Déity.

6. Which made heaven and earth, the sea, and all that therein is: which keepeth truth for ever.

Who can never have exhausted<sup>6</sup> the resources of his Omnipotence, or his wisdom be at a loss for expedients; for with only speaking he produced heaven, earth, and sea; and the immensity of creatures contained in all those elements: the truth of his promises is moreover kept inviolate, neither will his faithfulness ever fail.

Which

SECT.108. Which the powers of this world often suffer them to be with impunity, the injuriously treated or tyrannically oppressed, he administers impartial justice for: he provideth supplies of necessary sustenance for those who sometimes pine under the want of it:

**PSALM cxlvii.** 7. Which executeth judgment for the oppressed, which giveth food to the hungry: the **LORD** lootheth the prisoners.

8 The **LORD** and maker of all things can moreover perform miraculous favours like creative acts, and vouchsafe it to those who never had the sense of seeing; or recover that admirable organ to those who are totally deprived of it: the All-perfect **JEHOVAH** raiseth up relieth or comforteth those that like bull-rushes or the branches of the palm-tree are bowed down with afflictions or infirmities: the just and good **GOD** entertains a peculiar regard and an entire affection for men of integrity and benevolence.

9 The father and sovereign of all taketh under his protection destitute strangers who on that account are obnoxious from men to many indignities and vexations; he vouchsafes his support to weak orphans and desolate widows, and enables them to stand their ground: but in order to punish the wicked he renders their courses so full of intricacy and perplexity disorder and confusion, that they know not which way to turn themselves.

8. The **LORD** openeth the eyes of the blind; the **LORD** raiseth them that are bowed down: the **LORD** loveth the righteous.

9 The **LORD** preserveth the strangers; he relieth the fatherless and widow: but the way of the wicked he overturneth upsidedown.

'The

<sup>i</sup> Overthrow the way, Mudge interprets tripping up their heels in their way, perplexing and puzzling their steps, and making their legs stumble one against another.

10. The LORD shall reign for ever, even thy God, O Sion, unto all generations. Praise ye the LORD.

The unchangeable and eternal SECT.108.  
GOD will maintain his authority —  
and possess his universal dominions PSALM  
throughout all ages; even thine cxlvii. 10.  
only living and true GOD, O  
Sion,—world without end. On  
all accounts therefore do you extol  
and adore the blessed and only  
potentate who is your temporal  
hope and will be your everlasting  
inheritance.

## P S A L M CXLVII.

*The benefit pleasure and honour arising from celebrating God's praises. Occasions, the rebuilding of Jerusalem, recalling the banished, and comforting the dispirited and afflicted. His Omnipotence and amazing intelligence. His exalting the humble good man, and humbling the exalted wicked. His providence in clouds and rain: in supporting beasts and birds. His estimate of man taken only from his virtue. His favours to the Israelites in their security peace and plenty. The expedition with which his commands are executed. His snow, hoar-frost, ice and its thaw. His moral laws and distinguishing mercies to the Jewish nation.*

## P S A L M cxlvii. 1.

PRAISE ye the LORD: for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

2. The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

VOL. IV.

## P S A L M cxlvii. 1.

R AISE and publish your ad. SECT.108.  
mirring thoughts of the Almighty and Eternal Being: on the accounts, that it is reasonable and beneficial, sing hymns of praise to the glory of our GOD: that it is further truly delightful; and applauding him acting in character and doing ourselves the greatest honour.

The Ever-blessed LORD hath laid us under especial obligations to religious thankfulness in repairing and enlarging the city Jerusalem late in ruins: in again collecting

SECT. 108. collecting and returning the *Israelites*, who were driven or banished  
PSALM from it to their native country.

- exlvii. 2.** As applying remedies to heal  
3 wounds or cure diseases, he hath alleviated our griefs and restored our weak distressed nation to prosperous and flourishing circumstances.
3. He healeth the broken in heart, and bindeth up their wounds.
4. And however extreme their misery, complicated their afflictions or far and wide their dispersion; there was no difficulty to him in gathering them into one body and adjusting all affairs to their advantage, who takes the exact number of the stars that are so greatly multiplied and extensively scattered in the immeasurable fields of heaven: and as distinctly knowing or perfectly acquainted with every individual, one by one calleth them all by their respective names.
4. He telleth the number of the stars: he calleth them all by *their* names.
5. Inconceivably excellent is our Almighty L O R D and grand Supporter, and his power adequate to or able to produce the greatest and most astonishing effects: neither are there any estimates to be made of or bounds fixed to his all-comprehending intelligence.
5. Great is our L O R D, and of great power: his understanding is <sup>k</sup> infinite.
6. In his application of these immense attributes to an universal providence, it is observable to his eternal honour, that a most righteous G O D, consistently with a state of probation and liberty, is peculiarly regardful of moral distinctions: relieveth the patient and humble, injured and oppressed: and,
- as
6. The L O R D liftest up the meek: he casteth the wicked down to the ground.

<sup>k</sup> Literally, *of or to his* no number or record computation or calculation.

as violently throwing them on the <sup>SECT. 108.</sup>  
ground, reduceth wicked tyrants ~~to~~  
to the lowest ignominy and misery. <sup>PSALM</sup>

7. Sing unto the <sup>LORD</sup> with thanksgiving: sing praise upon the harp unto our God.

O ye late neglected and lowly <sup>cxlvii. 6.</sup>  
who are now exalted, acknowledge divine benefits, and act suitably to your obligations: with vocal and instrumental musick celebrate the justice and goodness of our Almighty Benefactor.

8. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

Who conformably to his wise <sup>8</sup>  
laws of a settled connection and dependance throughout all his works, spreadeth over the extensive heaven with thick clouds; who thereby prepareth plentiful rains for fertilizing the earth, and maketh the mountainous parts which are neglected by mankind produce abundant pasture.

9. He giveth to the beast his food, <sup>9</sup>  
and to the <sup>1</sup> young ravens which cry.

He preserves and administers all necessary supplies to those creatures which have no other care taken of them; that are destitute of all provision but what he is pleased immediately to send them, as the wild beasts which live in desarts or on mountains, and the young ravens which are early deserted by their dams; and whose cries he esteems a kind of prayers to him.

10. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

The strength and loftiness prancing and ardour of the warlike horse are not such recommendations to his favour that on their account he ensures successes: the vigour height and stoutness of man are not so acceptable to him, that for their sakes he prospers them with certain escapes

O 2

<sup>1</sup> Επιβαλλει περτης ο κοραξ, the crow or raven exposes and forsakes her young ones. Vid. Aretot. Hist. Animal. Lib. VI.

**SECT.108.** escapes from or the victorious  
 pursuit of enemies.

**PSALM** They only are regarded as objects of his complacency by an holy and good God, who are subject to his authority, obedient to his laws of virtue and piety; those who rationally and entirely confide in his clemency and mercy.

12 Render to the **LORD**, O thou holy city *Jerusalem*, the most acceptable pleasing homage: in the highest expressions of adoration extol thy **God**, O mount *Sion*, where the emblems of his presence rest.

13 For as strengthening the bars of your gates that it is hardly possible to force or break them open, he hath impregnably fortified your towns against all the assaults of your enemies: he hath signally favoured your inhabitants with an extraordinary populousness and the greatest plenty of all accommodations.

14 To the farthest limits of your whole country or in all your provinces he hath established your peace and safety: and provideth you in due season even to satiety with plentiful crops of the richest bread-corn.

15 He signifieth his pleasure, or issueth forth his high commands for the purposes of government and alterations in the course of Providence, respecting the affairs of this lower world of earth, as he did at first in regard to its creation: and whatever he orders is executed with the greatest readiness and expedition.

11. The **LORD** taketh pleasure in them that fear him, in those that hope in his mercy.

12. Praise the **Lord**, O *Jerusalem*: praise thy **God**, O *Sion*.

13. For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

14. He maketh peace in thy borders, and filleth thee with the finest of the wheat.

15. He sendeth forth his commandment upon earth: his word runneth very swiftly.

16. He giveth snow like wool: he scattereth the hoar frost like ashes.

He sendeth down from his clouds SECT. 108.  
the flakes of snow, for colour and softness like locks of wool: he scattereth the hoar-frost or rime upon the hills and planes like ashes or powder.

PSALM  
cxlvii. 16.

17. He casteth forth his ice like morsels: who can stand before his cold.

He as it were hurls down his ice 17 or large hail like morsels of victuals or broken pieces of bread: who can stand his ground against, or is able to support under the intolerable effects of an intense cold?

18. He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

He dispatcheth orders only, when 18 human means would not accomplish it, and speedily dissolveth the snow, the rime, and the hail or ice: he causeth his warmer winds to breathe upon them and the loosened waters again flow.

19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

The displays of God's providence are universal, but he is pleased with a peculiar kindness to exhibit his commands or conduct his dispensations for the benefit of the descendants of Jacob; or solemnly to reveal his pleasure consisting of positive institutions and moral precepts to the children of Israel.

20. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

No other people in the world 20 enjoy such advantages of revelation, for understanding the ways of God and true laws of religion: through their own negligence and wickedness some nations hardly manifest that they have a proper knowledge of the obvious plain rules of duty and virtue universally promulgated. Be ye unfeignedly thankful for and duly improve your inestimable privileges.

## P S A L M CXLVIII. S E C T. CIX.

*The universe of being called upon to give thankful testimony to the divine perfections and providence. Particularly, the blessed angels and ministering spirits. The heavenly bodies. The meteors. Hills, trees, animals. All mankind. Especially the Israelitish people. Title, Praise ye the L O R D.*

## P S A L M cxlviii. 1.

## P S A L M cxlviii. 1.

SECT.109. WHATEVER you are besides, as PSALM cxlviij. 1. God's creatures express your highest regard and esteem for him.

1. Do you angels pay the L O R D of all an exalted homage from your glorious abodes in the heavenly regions: in the utmost height of your habitation, celebrate his praises who liveth and reigneth for ever.

2. Ascribe everlasting honour to him all ye his messengers who bear through the universe his high commands or are the ministers of his providence: magnify the titles and attributes of your supreme commander all ye his immense armies of intelligences who constantly attend upon duty in your respective stations.

3. And though you are not intelligent, nor can be sensibly affected with his favours, ye sun and moon do ye glorify him in demonstrating his being and serving his purposes: all ye glittering stars likewise in the light you convey tell his immense excellency.

4. Ye upper regions of atmosphere which surround this earth proclaim his perfections who created you; and in your proportion also ye waters that are above them.

PRAISE ye the L O R D. Praise ye the L O R D from the heavens: praise him in the heights.

2. Praise ye him all his angels: praise ye him all his hosts.

3. Praise ye him sun and moon: praise him all ye stars of light.

4. Praise him ye heavens of heavens: and ye waters that are above the heavens.

Accord-

5. Let them praise  
the name of the  
LORD: for he com-  
manded and they  
were created.

6. He hath also  
established them for  
ever and ever: he  
hath made a decree  
which shall not pass.

7. Praise the Lord  
from the earth, ye  
dragons and all  
deep.

8. Fire and hail,  
snow and vapour,  
stormy wind ful-  
filling his world.

9. Mountains and  
all hills, fruitful  
trees, and all cedars.

According to their different SECT. 109.  
spheres let them all bring in tribute l  
to the honour of GOD's Omni- PSALM  
potence, wisdom, and benevolence: cxlviii. 5.  
for he only commanded that they  
should exist, and the surprizing  
event of their universal existence  
or production immediately took  
place.

He hath moreover, by the same 6.  
significant order given them a sta-  
bility and fixedness, that notwith-  
standing their apparent muta-  
bilities and vicissitudes they should  
as to their properties and situations  
be secured or continue the same to  
the dissolution of the whole system,  
or final consummation of all things:  
he hath enacted a certain law of  
nature to which they are necessarily  
conformable, and which shall not  
be ineffectual altered or disannulled.

Let the divine attributes be ob- 7  
jectively acknowledged, or appear  
fairly to be traced as truly conspi-  
cuous, in your formation and sup-  
port ye various inhabitants of this  
terraqueous globe: particularly ye  
sea monsters, dragons or whales;  
and whatever astonithing produc-  
tions are contained in the whole  
profound of watery element.

Likewise in the air, of exhaled 8  
meteors, the blazing lightning,  
moulded hail, fleecy snow and  
cloudy vapour; with the agitating  
whirlwind or driving hurricane;  
which in all the horrors they create  
or devastations they make, only  
execute his supreme pleasure, or  
perform what he enjoins them.

The aspiring mountains and all 9  
the numerous hills of an humbler  
size;

**SECT. 107.** size; the lower fruit-bearing trees  
 and all the lofty cedars.

**PSALM cxlviii. 9,** beast which frequent the deserts,  
**10.** and all the herds and flocks which  
 are subjected to mankind; reptiles  
 which move upon the earth, or  
 feathered tribes that wing their  
 course through the yielding air.

**10.** Beasts and  
 all cattle: creeping  
 things, and flying  
 fowl.

**11** Among rational beings of a more  
 eminent distinction and capable of  
 a more exalted service, in their  
 different orders let them contrib-  
 ute their devoutest acknowledg-  
 ments;—Rulers in their more con-  
 spicuous departments and subjects  
 in their several stations; principal  
 members of society in their respec-  
 tive provinces; and all civil ma-  
 gistrates or judges concerning the  
 limits of property or the force  
 of laws.

**11.** Kings of the  
 earth, and all people;  
 princes and all jud-  
 ges of the earth.

**12** All ages and sexes likewise,  
 vigorous young men and marriage-  
 able virgins; the most ripened in  
 years and experience with the  
 simplest youngest children.

**12.** Both young  
 men and maidens,  
 old men and chil-  
 dren.

**13** To the utmost of their ability  
 let them all concur in the impor-  
 tant service of adoring the un-  
 bounded perfections and providence  
 of the most high God; for they  
 alone are infinitely excellent: and  
 those amazing qualities for which  
 he is so justly celebrated, out-shine  
 every thing that is esteemed con-  
 spicuous in his whole creation  
 whether in earth or heaven.

**13.** Let them praise  
 the name of the  
 Lord: for his name  
 alone is excellent,  
 his glory is above  
 the earth and hea-  
 ven.

**14** Particularly he merits his people's  
 most thankful acknowledgments,  
 that by several remarkable successes  
 he hath raised them from a con-  
 dition of obscurity to power and a  
 respect-

**14.** He also ex-  
 alteth the horn of  
 his people; the praise  
 of all his saints, even  
 of the children of  
 Israel,

Israel, a people near unto him. Praise ye the L ORD.

respectable importance: glorious SECT.109.  
occasion of adoring homage hath     
he afforded to men, to men of un- PSALM  
feigned virtue and piety, even to cxlviii. 14.  
all upright *Israelites*; a people compared with all others, who are as it were afar off, brought near to him; and honourably distinguished for extraordinary privileges. Let us be truly eminent for the most exalted praises of an uniform obedience.

## P S A L M C X L I X .     S E C T . C X .

*Publick acknowledgments to be performed by the Israelites in full assembly with vocal and instrumental musick. Occasion some conquest or deliverances. Encouragement derived of the compleatest triumph over all the greatest enemies. Title, Praise ye the L ORD.*

## P S A L M c x l i x . I .

PRAISE ye the L ORD. Sing unto the L ORD a new song, and his praise in the congregation of saints.

2. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

## P S A L M c x l i x . I .

IN the highest strains extol the SECT.110.  
Independent and Eternal Being.     
The occasion is recent, and sing PSALM  
to the honour of its Ever-blessed cxlix. 1.  
author a new poetick composure;  
and the applauses which he merits  
in the great assembly of his sincere  
adorers and servants.

Let the *Israelitish* people truly 2  
felicitate themselves upon their peculiar relation to him, who hath not only created them as all others, but selected and formed them for his most perfect and exemplary obedience with distinguished privileges: let the citizens of Zion rejoice and exult in their being the subjects of a king, whose throne is established in righteousness and upheld with mercy.

Let

PSALM  
cxlii. 3.

- Let them express a rapturous  
unfeigned gladness; and celebrate  
his eminent distinction in the most  
brisk and lively motions of the  
flute-dance: let their voices tune,  
the timbrel sound, and the harp  
warble in the symphony of his  
praises.
- Such signal glorious interposi-  
tions demonstrate, that God's  
peculiar people stand higher in his  
favour than that he will ever desert  
them: the humble and lowly af-  
flicted and oppressed shall always  
find him willing and ready to  
honour them with all manner of  
blessings and mercies.
- Men of integrity and undissem-  
bled piety, truly objects of the  
divine regard, may further rejoice  
in the extraordinary displays of a  
most equal providence or the weight  
of glory to be revealed: they may  
shout and sing upon their beds, or  
even triumph over their graves in  
prospect of that light which is sown  
for the righteous, at an approach-  
ing grand period of renovation or  
the general resurrection.
- The most exalted strains of a  
noble panegyrick or triumphant  
song to the honour of God, shall  
then dwell upon their lips; flow  
from their transported grateful  
hearts; and a power that is invin-  
cible appear exerted, or a sword  
that cuts down all opposition bran-  
dished in their victorious hands.
- To obtain a full vindication up-  
on ungodly pagans for all their in-  
juries and reproaches; and by the  
greatest sufferings to make the pro-  
fanous people sensible of their crimes  
who
- Let them praise  
his name in the  
dance: let them sing  
praises unto him  
with the timbrel and  
harp.
- For the Lord  
taketh pleasure in  
his people: he will  
beautify the meek  
with salvation.
- Let the saints  
be joyful in glory:  
let them sing aloud  
upon their beds.
- Let the high  
praises of God be in  
their mouth, and a  
two-edged sword in  
their hand.
- To execute  
vengeance upon the  
heathen, and punish-  
ment upon the peo-  
ple.

who have afflicted and persecuted them.

8. To bind their kings with chains, and their nobles with fetters of iron:

As perfectly at their mercy and doomed to lonely prisons or a lasting captivity, to load their arbitrary rulers with heavy chains, and the tyrannical lordly great with the strongest iron fetters.

PSALM  
cxlix. 7, 8.

9. To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

To put in execution the righteous sentence pronounced upon them for all the mischievous and ungodly deeds they have committed and thereby marked themselves out for destruction: this extraordinary dignity have all the unfeigned advocates of religious virtue conferred on them. Think not unworthily of, but express an infinite regard for the Ever-living and true God.

### PSALM CL.

*Celebration of God's praises as presiding in heaven. Displaying his power in the firmament or atmosphere. Wonderful in his works. His homage to be correspondent to the attributes of his supreme Majesty. Instruments of musick to attend, and every being that hath the breath of life to join in it. Title, Praise ye the Lord.*

PSALM cl. 1.

PRAISE ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

PSALM cl. 1.

DO you study to know honour and celebrate the glorious perfections of the Ever-blessed God. Acknowledge in truly exalted homage an Infinite Deity, as seated on his illustrious throne in the holy and magnificent habitations of heaven: adore him for that stupendous display of his matchless Omnipotence, the established firmament or most fixed immoveable atmosphere.

Place

SECT. 110.

PSALM  
cl. 1.

- SECT. 110.** Place in the strongest points of view to magnify their author, that multiplicity of facts which demonstrate him to be possessed of an absolute jurisdiction over all nature and its laws: attribute to him titles and elogies that are correspondent to his supreme majesty his immense greatness.
- PSALM cl. 2.**
1. Praise him for his mighty acts: praise him according to his excellent greatness.
2. As exciting to an engagement or celebrating a victory, make the trumpet sound forth his praises and your joys: give thanks to him, that are exhilarated with the sweetest melody of psaltery or lute and harp.
3. Praise him with the sound of the trumpet: praise him with the psaltery and harp.
4. To extol his perfections and express your high pleasure, beat the tabor or drum and perform the flute dance: improve the harmony to applaud his excellence with the viol and violoncello.
5. Sound forth the astonishing perfection of his works upon cymbals of a sprightly joyful tone; solemnize the unsearchable wisdom of his ways upon the loud and deep-toned cymbals.
6. Let every creature in whom is the breath of life, especially let the worlds of reason and intelligence in their homage and morals give testimony to the power, wisdom, and goodness of the Eternal Deity. The most high God is worthy of and do you ascribe to him perpetual praises.
7. Praise him upon the timbrel and dance: praise him with stringed instruments and organs.
8. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.
9. Let every thing that hath breath praise the Lord. Praise ye the Lord.

*The End of the Book of Psalms.*

## A

## PARAPHRASE

WITH

NOTES Critical, Historical, and Practical,

ON THE

## Book of PROVERBS.

## C H A P. I.

## S E C T. I.

*Moral sentences excogitated or collected by Solomon. Their design to instruct in wisdom and virtue. Attended to by the prudent. Neglected by the inconsiderate. Parental authority sacred. Evil communications to be avoided. The dictates of conscience and laws of religion to be regarded. The dreadful consequences of finally rejecting them.*

## C H A P. i. I.

THE<sup>m</sup> proverbs  
of Solomon  
the son of David,  
king of Israel.

## C H A P. i. I.

THE moral compositions or S E C T. I.  
proverbial popular observations, having in them a peculiar dignity and excellence, which Solomon himself made or collected from others, who was the son of David, king Israel.

The

<sup>m</sup> הַמְדִינָה dominatus est, means no more as a learned author expresses it, than a powerful or commanding sentence or speech. As a good speaker in those ancient times had no doubt a great command in their assemblies; for eloquence is very powerful. The proverbs of Solomon are called *Meħbalim* for no other reason but for the weight and authority, which they carry with them: for as to other things, we know that some are delivered plain, some in figurative expressions; some in similes and some without.

- SECT. I.** The great design of them is to influence men, to know effectually so as to answer all the purposes of solid wisdom and virtuous discipline: to balance and distinguish accurately those doctrines or declarations, which instruct in true prudence, or contain the rules of impartial rational judgment.
- Proverbs i. 2.** 3 To receive, as the earth does seed to nourish and ripen it to perfection, restraints which a maturity of understanding dictates; the plain rules of truth and right; the proper plan of living and acting; the certain and unchanging laws of equity and an inviolable integrity.
- 4 To excite in them some degree of vigour and sprightliness, whose indolence and remissness exposes them many ways to be imposed on and deluded: in young precipitate and inexperienced minds, a becoming sagacity of temper and solidity of reason.
- 5 A thinking prudent person, who, apprized of their excellence is truly disposed to those studies, will both diligently attend to, collect and greatly improve by the inestimable lectures of just morals and a proficient herein, or a judicious considerate one, as the master of a ship directs its tackling, will possess himself of all those talents and maxims which are requisite for the due government of his thoughts and actions.
- 6 To that degree as to be easily able to form adequate ideas of proverbial eminent sentences, and of elegant figurative expressions; with the full import and meaning of expressions taken out of their usual natural
- z. To know wisdom and instruction, to perceive the words of understanding;
- 3 To receive the instruction of wisdom, justice, and judgment, and equity;
4. To give subtlety to the simple, to the young man knowledge and discretion.
5. A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels;
6. To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

natural acceptation ; the parables <sup>Sect. 1.</sup>  
or aphorisms of masters in moral ~~science~~  
science, and their enigmatical Proverbs  
queries, abstruse points, or obscure <sup>i. 6.</sup>  
positions.

7. The fear of  
the L o r d is the  
beginning of know-  
ledge, but fools de-  
spise wisdom and in-  
struction.

One of which and that truly <sup>7</sup>  
important is, that distinct ideas, an  
impressive sense, and religious re-  
verence of the most high G o d,  
constitute the principal articles of  
the noblest of all knowledge and  
study : but the corrupt and vicious  
stupid and obstinate treat wise in-  
structions and the kindest admoni-  
tions with disdain and abhorrence.

8. My son, hear  
the instruction of thy  
father, and forsake  
not the law of thy  
mother.

That you, my pupil, may act <sup>8</sup>  
a different part, do you shew a  
due regard to the discipline your  
experienced father sees convenient  
to impose on you, with plain views  
to your future virtue ; and not un-  
dutifully disengage yourself, or vio-  
lently break loose from that right  
course of behaviour, wherein your  
affectionate mother guides you.

9. For they shall  
be an ornament of  
grace unto thy  
head, and chains a-  
bout thy neck.

For submission to their authority, <sup>9</sup>  
and a propriety of conduct and  
actions answerable to their rules,  
will be the greatest obligation on  
yourself, and render you truly  
amiable and honourable : like the  
graceful ornamental addition a  
crown surrounding it makes to  
your head ; or the publick noble  
distinction chains worn about your  
necks give them.

10. My son, if  
sinners entice thee,  
consent thou not.

My young disciple, if those who <sup>10</sup>  
are themselves quite out of the way  
of virtue and happiness, flatter to  
deceive and lead you into error,  
do not acquiesce in or at all in-  
cline to them.

- SECT. I.** For instance, if in order to seduce, they insinuate the privacy of their designs and practices as follows;
- i. 11.** associate with us and we will conceal ourselves in some secret place to watch an opportunity of making a sudden attack to rob or slay: in the manner we shall plant ourselves, there is not the least doubt but we shall undiscovered execute our full designs against the inoffensive and unguarded, who being conscious of no crimes suspect no danger.
- 12.** As if the earth opened; a whirlpool drew them in, or even as the devouring grave does the dead, we shall easily and in an instant overpower and destroy them alive; we shall so entirely do it, without any thing remaining to detect us, as if they had fallen into the deepest pit.
- 13.** And then the advantage, we shall seize by violence, without expence or labour, all manner of wealth, or whatever is scarce and valuable: we shall store our houses with the greatest abundance of the richest booty or plunder:
- 14.** And as to dividing it, that shall be determined by an equal lot, and your full proportion shall be distributed to you: assure yourself, all things are in common amongst us, neither does the gain and purse of one member preponderate that of another.
- 15.** My dear scholar, beware of engaging in their courses, or even continuing in their company: and if
- ii.** If they say, come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.
- 12.** Let us swallow them up alive as the grave, and whole, as those that go down into the pit:
- 13.** We shall find all precious substance, we shall fill our houses with spoil:
- 14.** Cast in thy lot among us, let us all have one purse:
- 15.** My son, walk not thou in the way with them: <sup>a</sup> refrain thy

<sup>a</sup> *Refrain*, a metaphor borrowed from stopping a body in motion, or hindering it from going on, *Job* i. 14. Keep, detain it still in his mouth or palate, that it go no further lest he should lose the pleasant taste. See *Taylor Conc.* in Verb.

thy foot from their path. if you perceive the least disposition 1. that way correct it; if you have taken a single step desist, proceed Proverbs no further. i. 15.

16. For their feet run to evil, and make haste to shed blood:

For whether they dissemble their danger or are ignorant of it, there is a natural and inseparable connection betwixt vice and misery; and their feet run, or their passions hurry them, to evil and mischief that will in due time fall upon themselves: they are plainly in the utmost precipitation to an untimely end from private resistance or public justice:

17. Surely in vain the net is spread in the sight of any bird.

One would truly imagine it must be with no other design but to fright away, not to take a bird which has eyes to see, or wings to fly; that the net is exposed, shaken at, or tossed before the wind in its full view.

18. And they lay wait for their own blood, they lurk privily for their own lives.

And that they are laying snares 18 which cannot be effectual to trepan, one who is warned by innumerable examples of their final wretched fate, to treat with abhorrence all their suggestions; but that they will prove to be only contriving their own ruin: and applying all insidious arts to inveigle and destroy themselves.

19. So are the ways of every one that is greedy of gain: which taketh away the life of the owners thereof.

Vengeance will doubtless quick 19 pursue them, who add to their enormous avarice a most horrid barbarity; and in order to possess themselves of worldly advantages which they have no right to, commit murder upon its just proprietors.

20. Wisdom crieth without, she uttereth her

On the contrary, wisdom like a 20 master of eloquence who has nothing of his whole heart to conceal,

- SECT. I.** nothing in view but the good of her voice in the  
 mankind, proclaims heavenly in-  
 Proverbs struction aloud, and as it were on  
**i. 20.** the outsides of houses, camps, or  
 cities: she thundereth in men's  
 ears the laws of duty and virtue as  
 they travel in the broad ways.
- 21.** With a sovereign authority she  
 challengeth their attention, in the  
 principal places or most publick  
 streets, where there are the greatest  
 numbers of people or the most  
 tumultuous assemblies; in the gates  
 that lead to courts of judicature or  
 common markets: she declareth  
 in the strongest terms to the fol-  
 ing purpose:
- 22.** Hitherto have you mistaken the  
 true ends of living? To what fur-  
 ther date, O ye ignorant and de-  
 ceived, will you prolong your errors  
 and determine your affections to  
 vanity, silliness and delusion? and  
 those who throw contempt upon  
 the most serious and important  
 matters, look upon their impious  
 scoffs and ill-judged satire, as the  
 great objects of their delight and  
 desire: and the most heavy stupid  
 beings treat that consideration and  
 true knowledge, which they have  
 the greatest occasion for, with entire  
 aversion?
- 23.** Upon my clearly convincing you  
 that they are wrong and evil, alter  
 your sentiments and measures; and  
 as the happy consequence, I will,  
 like a fountain its streams, pour  
 out my reason and spirit, truth  
 and morality of religion on your  
 hearts; or impress on your minds  
 the purest principles of thinking  
 and action: my commands shall  
 appear
- 21.** She crieth in  
 the chief place of  
 concourse, in the  
 opening of the gates:  
 in the city she utter-  
 eth her words, *say-*  
*ing,*
- 22.** How long ye  
 simple ones, will ye  
 love simplicity? and  
 the scorers delight  
 in their scorning, and  
 fools hate know-  
 ledge?
- 23.** Turn you at  
 my reproof: behold,  
 I will pour out my  
 spirit unto you, I  
 will make known  
 my words unto you.

appear so plain and familiar, that SECT. 1. you cannot but see their meaning and own their infinite importance. Proverbs

24 Because I have called and ye refused, I have stretched out my hand, and no man regarded;

For as much as, in direct terms <sup>i</sup> 23. I have called upon in order to re-<sup>24</sup> claim you, and, as if I was imposing the heaviest burden, you have peremptorily refused: with the utmost earnestness of a spread out hand I have intreated, and no ears were ready, no minds disposed to give a serious attention.

25. But ye have set at nought all my counsels, and would none of my reproof:

But, as unworthy of your ob-<sup>25</sup> servance, you have violated that admirable scheme of duties I have contrived for your perfection of virtue and happiness; have flagrantly relaxed all discipline; and when I have tried all rational expedients to bring you to a sense of your mistakes, you would not acquiesce in or be convinced by them:

26. I also will laugh at your calamity, I will mock when your fear cometh;

As a proper return, I who should otherwise have been your infallible support under all evils, will in effect make sport of that crushing calamity which totally ruineth you; I will laugh in derision when that danger comes or that distress is endured, which was the object of your most awakened apprehensions.

27. When your fear cometh as desolation, and your destruction cometh as a whirl-wind; when distress and anguish cometh upon you.

When you are involved in the <sup>27</sup> most astonishing wretchedness, like the sudden storming of a town, or tumultuous and entire devastation of a country; when unavoidable extreme misfortunes, as it were, break you all in pieces with the quickest dispatch and the utmost violence, like a sweeping tempest or overwhelming hurricane: when you feel pangs like those of a woman in travail, your troubles

SECT. I. quite surrounding and all succour failing.

- Proverbs**
- i. 28, 29. Then in their turn shall they call upon me, for assistance but I will not act correspondently to their vocal addresses ; they shall use the utmost importunity early and late, but they shall not prevail so as to retrieve life and happiness.
- 29 Entirely owing to their disregard of all moral studies ; neither could the happiest opportunities with the warmest solicitations, influence them to prefer the noblest good of religious virtue, before the unmanly sordid gratifications of profaneness and wickedness.
- 30 The most seasonable beneficial instruction did not signify to them ; the most salutary repeated admonition was only insulted and derided.
- 31 The consequence is just and natural, that the seed they have sowed in the tenour of their past actions, should now come to be reflected on as the only support of their minds ; and that they should be satiated with the most painful reviews of their own imaginary schemes, they have followed in contradiction to mine of solid and true wisdom.
- 32 For the obstinate degeneracy of the unthinking and stupid, as a city is dismantled, shall utterly overthrow them ; and the long security or uninterrupted course of prosperity of the wicked and incorrigible, which they have perverted only serve to aggravate their final downfal.
- 33 On the other hand, whoever observes the lectures of virtue and piety
28. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me.
29. For that they hated knowledge, and did not choose the fear of the LORD.
30. They would none of my counsel : they despised all my reproof :
31. Therefore shall they eat of the fruit of their own way ; and be filled with their own devices.
32. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.
33. But who so heark'beth unto me, shall

shall dwell safely; piety I prescribe, shall be fixed in SECT. 1. and shall be quiet in a situation of unmolested security; and shall enjoy tranquillity and Proverbs perfect freedom as to all apprehension i. 33. five fears, either in this world or that which is to come.

## C H A P. II.

## S E C T. II.

*Acquisition of wisdom the certain effect of a steady application of proper measures to obtain it. The consequence safety as to being corrupted by wicked and evil designing men, or wanton flattering women. Virtue, happiness, vice, misery.*

## C H A P. II.—5.

**M**Y son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God.

## C H A P. II.—5.

**M**Y dear young reader, who ever you are, if you will give my discourse a favourable reception; and as of equal value with hidden treasure, store and charge yourself with my commandments; so that with open and ready ears you attend to the instructions of wisdom, and enlarge the powers and good affections of your mind to form consistent clear apprehensions; if as for help in danger you cry after a sound judgment to guide you free from error; and raise your voice for true prudence to steer you safe from precipitancy; if with equal ardour and impatience as the worldly minded does silver, you seek in order to find her; and with care and diligence, removing every thing out of the way as for something hidden under ground, search for her; then shall you in its full meaning comprehend the religious reverence of the Eternal Deity; and shall discover the noblest knowledge of the rational worship and

**SECT. I.** uniform obedience of the most high  
God.

**Proverbs**

ii. 5, 6.

For the great fountain of reason truth and virtue, who hath endued man with intellectual moral capacities, hath inseparably connected improvements with an honourable application: and whoever duly attends to the commandments he hath promulgated, will experience that they are fraught with sentiments of the noblest knowledge and exactest prudence.

7 As parents lay up gold and silver for the benefit of their children, so hath he reserved the nobler treasure of the reality and solidity, not shew and appearance only, of wisdom, to men who deviate not from the plain rule of truth, equity and integrity: as his shield to the military man, so certain a defence is the protection of heaven, to them whose habitual practice and sincere endeavour it is, to carry all virtuous and amiable qualities to the greatest perfection.

8 He hath under his constant inspection and guardianship, men who prevailingly act conformably to the plan of true religion: and as his particular charge watcheth over them, the course of whose lives shew an eminent piety and humanity, or settled desires to please him.

9 When you have attained to this excellence of good and virtuous affections

6. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

7. He layeth up " sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8. He keepeth the paths of judgment, and preserveth the way of his saints.

9. Then shalt thou understand righteousness,

<sup>n</sup> Koerber in his lexicon at the end of Noldius's concordance the Jena edition derives ΠΛΩ from ΛΝ a man, and renders the noun, *existēce, force, power, firmness*. It carries a strong emphasis, and denotes reality, entireness, solidity, compleatness of existence. Pagninus interprets, *he will reserve for the upright essence*.

counsel, and judgment, and equity; in every good path.

affections and dispositions, then <sup>SECT. 1.</sup>  
shall you form distinct ideas and a most  
most accurate judgment of the Proverbs  
laws of truth and equity, the <sup>ii. 9.</sup>  
genuine rules of right action; of  
the moral levels and plain standards  
of things, which have nothing  
crooked or uneven in them; truly  
of whatever any way contributes  
to perfection and happiness.

10. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

When the principles of this <sup>10</sup>  
noblest art of wisdom, have possessed  
themselves of your heart, as  
their dwelling or mansion; and a  
distinguishing practical knowledge,  
as dainties to the palate, is truly  
delightful to your soul;

11. Discretion shall prefer thee, understanding shall keep thee:

The attachment of your mind <sup>11</sup>  
to such principles, or the deliberate  
fixed purpose of your heart in favour  
of virtue, confirmed by a series  
of good actions, as a watch set over,  
will secure you from danger; your habit  
of weighing and balancing things which renders  
you scrupulously prudent, as the strongest  
guard, will keep you in constant safety.

12. To deliver thee from the way of the evil man, from the man that speaketh froward things.

To prevent you from falling <sup>12</sup>  
into, or to provide for your escape  
from the manners and courses of  
the evil disposed and mischievous;  
from the dangerous man whose  
loose discourse plainly tends to pervert  
the heart from GOD and virtue  
into sin and misery.

13. Who leave the paths of uprightness, to walk in the ways of darkness:

Who hath entirely withdrawn <sup>13</sup>  
his thoughts and practices from all  
regard to the ways of an obvious  
plain truth and integrity; in order  
to walk in the perplexed and gloomy  
paths of ignorance and wickedness.

- SECT. I.** To persons of which wretched Proverbs stamp and character, it gives the sincerest pleasure to be the abettors ii. 14. and authors of uneasiness and vexation: neither is it ordinary common iniquity that satisfies them; but they are in transports from having perpetrated the darkest scenes of the most pernicious subversive malignity and villainy.
- 15 Their proceedings are, moreover, distorted and winding this way and that, as may best answer their abandoned purposes; to which they even prostitute virtue itself: in the round of their practices they plainly depart from every thing that is true and uniform direct and equal.
- 16 Again, religious wisdom and an inflexible virtue will extricate you from, or effectually guard you against the seducements of a lewd married woman; even from the snares of an adulterous wife who insinuates her lasciviousness by the smoothest flatteries the softest blandishments.
- 17 Who hath abandoned him to whom she was early betrothed as her partner, friend, and husband; and violated, as if she had buried in oblivion, the matrimonial engagement entered into with solemn appeals to the Almighty Being: or hath utterly renounced that behaviour which is suitable to a state of the greatest happiness here below.
- 18 She cannot be too strictly guarded against, for instead of doing honour
14. Who rejoice to do evil, *and* delight in the <sup>o</sup> frowardness of the wicked.
15. Whose ways are crooked, and they froward in their paths.
16. To deliver thee from the strange woman, even from the stranger which flattereth with her words:
17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
18. For her house inclineth unto death, and

<sup>o</sup> Literally, *the perversities of malignity*, the overthrows of mischief, or such wickedness as turns up side down or is perfectly ruinous.

and her paths unto honour to an house or family; her SECT. 1.  
the dead. habitation, as he will find who ~~will~~  
frequents it, settleth or sinketh into Proverbs  
the pit of death and destruction: ii. 18.

and her course of life and manners  
to that wretched prison, where the  
*Rephaim*, rebellious giants or enor-  
mous sinners who perished at the  
flood are confined.

19. None that go  
unto her, return a-  
gain, neither take  
they hold of the  
paths of life.

So few that next to none ever <sup>19</sup>  
recalled themselves after en-  
gaging in a course of this kind of  
debauchery: neither are they usu-  
ally reclaimed, so directly contrary  
to their former practice, to live ac-  
cording to the laws of religious  
virtue, leading to satisfaction and  
happiness.

20. That thou  
mayest walk in the  
way of good *men*,  
and keep the paths  
of the righteous.

If answerable to my sincerest <sup>20</sup>  
wishes, you determine upon the  
pursuit of wisdom, it is absolutely  
necessary both that you avoid the  
above temptations, and that you  
follow their examples who have  
uniformly acted as truth and reason  
dictated; and steadily observe those  
rules which men eminent for a <sup>c</sup>  
generous virtue kept inviolate.

21. For the up-  
right shall dwell in  
the land, and the  
perfect shall remain  
in it.

For as pitching their tents, per- <sup>21</sup>  
sons of an equal plain integrity  
shall obtain a lasting settlement in  
the promised happy land: and as  
lengthening the cords and strength-  
ning the stakes, those of a finished  
virtue, truly excellent in all amiable  
good qualities shall stretch out,  
advance, or rise to the utmost  
height in all earthly blessings.

22. But the wicked  
shall be cut off from  
the earth, and the  
transgressors shall be  
rooted out of it.

On the contrary, men of profi- <sup>22</sup>  
gate tempers and restless ungovern-  
ed passions, shall be debarred, as  
if they were cut off, from enjoying  
any thing in this world; and as  
swept

SECT. 2. swept out of it, the treacherous  
 Proverbs faithless or perfidious shall be to-  
 ii. 22. tally extirpated.

## C H A P. III.

## S E C T. III.

*Health, long life, and inward peace effects of virtue.  
 The favour of God and man consequent upon practising  
 integrity and benevolence. The benefit, of religious  
 charitable duties: of affliction: of wisdom above riches.  
 Ver. 1—19.*

## C H A P. iii. I.

## C H A P. iii. I.

SECT. 3. BEWARE, my dear young  
 Proverbs follower, of being forgetful or  
 iii. 1. negligent in the affair of my in-  
 structions; but do you carefully  
 retain in the securest place of an  
 honest heart, and observe in all the  
 actions of a regular life, whatever  
 I have enjoined you.

M Y son, forget  
 not my law;  
 but let thine heart  
 keep my command-  
 ments:

2. For you may promise yourself as  
 the natural effect of this conduct  
 prolonged days, even many re-  
 volving years of life and happiness;  
 with peaceful reflections and all in-  
 stances of a growing perpetually  
 increasing prosperity.

2. For length of  
 days, and long life,  
 and peace shall they  
 add to thee.

3. Take for your constant asso-  
 ciates, or never cease to practise a  
 generous benevolence and the stric-  
 test equity and integrity: as the  
 noblest ornaments or badges of the  
 most honourable distinction bind  
 them about your neck; as engraved  
 in lasting characters upon a table  
 or plate, impress them deep upon  
 your mind.

3. Let not mercy  
 and truth forsake  
 thee: bind them a-  
 bout thy neck, write  
 them upon the table  
 of thine heart.

4. Only steadily act in this manner,  
 and you certainly enjoy the favour-  
 able regard of GOD and man: and  
 the perfection of all blessings which

4. So shalt thou  
 find favour, and  
 good understanding  
 in the sight of God  
 and man.

can

can reasonably be desired or ex- SECT. 3.  
pected from divine providence and human esteem and confidence. Proverbs

5. Trust in the  
LORD with all thine  
heart; and lean not  
unto thine own un-  
derstanding.

6 In all thy ways  
acknowledge him,  
and he shall direct  
thy paths.

7. Be not wise in  
thine own eyes: fear  
the LORD, and de-  
part from evil.

8. It shall be health  
to thy navel, and  
marrow to thy bones.

However, you are to lay your <sup>iii</sup> 4.  
account of security and all successes 5  
from providence; in an absolute  
reliance on Almighty GOD and  
observance of his laws: neither are  
you by any means to prop yourself  
up with or depend for support and  
conduct, upon your own judgment,  
prudence, or policy at the neglect  
and expence of these.

In the entire series of your actions 6  
and business, by a becoming piety  
and moderation, shew how sensible  
you are of the necessity of the divine  
assistance and the obligation to  
obedience: and the GOD whom  
you serve will render the course  
you are to proceed in smooth and  
straight, obvious and directly lead-  
ing to the happiest issue.

Entertain not a fond opinion 7  
overweening conceit or high pre-  
sumption, of your own extraordi-  
nary penetration and sagacity; ex-  
press the utmost religious reverence  
for the unerring wisdom of the all-  
presiding Deity; and remove to  
the greatest distance from places,  
where there is danger of commit-  
ting wickedness and incurring his  
displeasure.

As an healthy sound navel is to 8  
the vigour of all the other parts of  
the animal constitution, and as  
marrow duly moistening the bones  
is to preserve the whole frame in  
an athletick state; so salutary and  
beneficial are the foregoing instruc-  
tions for the mind, and spiritual  
moral habit and temper.

To

SECT. 3.  
Proverbs  
 iii. 9.

To give weight and influence to religion, and out of an unfeigned regard to the Almighty, whose ministers they are, and who has in his law appointed them to be this way supported; devote some portion of your wealth to their benefit who serve at the altar: make voluntary oblations, and regularly bring in the first fruits of whatever your land produces.

10. This will procure the favourable regard of the common lord and benefactor, to such a degree of his providential bounty, that your store-houses shall be filled with the greatest plenty: and your largest receivers of the new wine from the pressed grapes, shall not be able to contain it; without giving way in a sudden and violent disruption as banks from an inundation.

11. My imperfect frail follower, let me further advise you, not to harbour disagreeable mistaken thoughts of that divine discipline of affliction which is designed to prevent or remedy your errors: neither be impatient and without hope of succour under those sufferings whereby a good GOD is shewing you your faults; and determining to your full conviction the most interesting and important affair of duty and virtue.

12. For his affection is rather to be inferred from such allotments, than his friendly regard suspected; since he observes where he corrects, something less pleasing, and likewise doubtless something valuable and greatly improvable; as the kindest of fathers chastises the son

9. Honour the LORD with thy substance, and with the first fruits of all thine increase.

10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11. My son despise not the chastening of the LORD: neither be weary of his correction.

12. For whom the LORD loveth he correcteth, even as a father the son, in whom he delighteth.

who

who gives him the greatest future SECT. 3.  
hope.

13. Happy is the man that findeth wisdom, and the man that getteth understanding.

That man is in the direct road Proverbs to the most substantial and lasting iii. 12, 13- satisfaction and happiness, who hath in his possession the true principles of religious wisdom: and he who is supplied from the purest fountains of the divine attributes and the reason and relations of things, with a just judgment; and habitually executes its sincerest dictates.

14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

For it is more desirable and interesting to negotiate and purchase it than to barter for silver; and the profit arising from it unspeakably preferable to whatever can be made of the finest gold.

15. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Of infinitely greater value is it than polished gems: and all the various objects of men's most enlarged desires, or whatever in nature is esteemed peculiarly worthy of them, will not bear to be set against, is but as dust in the balance compared with her.

16. Length of days is in her right hand: and in her left hand riches and honour.

As holding them ready in her right hand to bestow, she confers on her true votaries the most important advantages of health and long life, even a blessed immortality: and in her left the subordinate goods of wealth and power splendour and dignity.

17. Her ways are ways of pleasant- and all her paths are peace.

There is a superior inward satisfaction and the noblest purest pleasure in every step of that course of duties she requires: and the whole great road of habitual confirmed obedience is most tranquil and delightful.

18. She is a tree of life to them that lay hold upon her; and

As the tree of life in paradise is elegantly represented, as created with such virtues as to perpetuate life;

**SECT. 3.** life; so may rational hopes be conceived of an immortality of existence from the excellence of Proverbs

**iii. 18.** religious virtue: and that those who sincerely practise it or who are constant and steadfast unto the end of their days, shall be eternally happy.

## S E C T. IV.

*To the further honour of wisdom or true philosophy the works of creation and providence conformable to its laws. Repeated recommendation of those branches thereof which are suitable to man's sphere of being. The tendency of their observance to happiness. Their title to the divine protection. Delays of equity or mercy, with evil litigious dispositions forbidden. Likewise emulation of oppressors. The difference in the divine estimate betwixt virtuous and vicious characters.*

*Ver. 19, to the end.*

## C H A P. iii. v. 19.

**SECT. 4.** **T**HAT you may further understand the excellence of Proverbs these qualities, it may be added, iii. 19. that the Father and L ORD of all in his formations and establishments hath displayed the perfection of them: according to the plan of an infallible wisdom the self-existent Being hath settled the strength and support the measures and limits of this whole solid earth; agreeably to the exactest balances of a right and true judgment hath he disposed and firmly stationed the unshaken and exalted heavens.

**20.** Conformable to rules plann'd by his own most curious and adequate knowledge, as infants out of the womb, the waters issue forcibly from the bowels of the compact earth, and as cut and shaped, are disposed

## C H A P. iii. 19.

**T**HE L ORD by wisdom hath founded the earth; by understanding hath he established the heavens.

**20.** By his knowledge the depths are broken up, and the clouds drop down the dew.

disposed into fountains, rivers, and SECT. 4.  
lakes: and the exalted clouds of ~~the~~  
coagulated vapours gently distil in Proverbs  
drizzling rains or the pearly drops iii. 20.  
of refreshing dew.

21. My son, let  
not them <sup>P</sup> depart  
from thine eyes:  
keep sound wisdom  
and discretion.

From a full conviction of their 21  
utility, indeed of their unspeakable  
excellence, O my young learner,  
then be persuaded to keep your  
eyes so steadily and constantly fixed  
upon as never to lose sight of them:  
as a charge of the utmost impor-  
tance, guard the solidity of wisdom  
and deliberate purpose of virtue, so  
that your behaviour in no case ever  
violate them.

22. So shall they  
be life unto thy soul,  
and grace to thy  
neck.

As athletick health does to the 22  
body shall they produce vigour life  
and happiness to your mind; and  
as ensigns of earthly honour to the  
neck, give the utmost dignity to  
your deportment and character.

23. Then shalt  
thou walk in thy  
way safely, and thy  
foot shall not stum-  
ble.

Then, as to the affairs you have 23  
to transact and the whole com-  
merce of life, there shall one ob-  
vious direct course offer itself, in  
which you shall proceed with in-  
trepidity and perfect safety; and  
whatever stumbling blocks, diffi-  
culties or dangers may happen in  
your way, they shall never harm  
you; nor shall you stumble at, or  
strike and pain your foot against  
them.

24. When thou  
liest down, thou shalt  
not be afraid: yea,  
thou

And in your more relaxed and 24  
unguarded moments, when you  
throw your weary limbs on the bed  
of

<sup>P</sup> Depart, יָלַד seems opposite to יָשַׁן and therefore as the latter denotes that which is *direct right straight*, the other must declining, departing, turning aside: let them not de-  
part, &c. then have a constant eye upon or direct the mind  
fixedly to them.

**SECT. 4.** of indolence; you may do it in thou shalt lie down,  
 Proverbs perfect tranquillity and without the and thy sleep shall  
 least apprehension of evil: wherever be sweet.

**iii. 24.** it is you lie down, as on the softest  
 downy pillow, with your conscious  
 integrity, you may depend upon  
 the most refreshing slumbers the  
 soundest sleep; and even if you die,  
 of a blessed resurrection unto eter-  
 nal life.

**25** There is not the least ground  
 for any uneasy suspense concerning  
 unexpected sudden misfortunes or  
 disasters; neither of that rushing  
 storm of heavy vengeance which  
 shall break over and utterly lay  
 waste the ungodly and impenitent,  
 when the terrible event shall take  
 place.

**26** As the loins are the strength and  
 firmness of the body, so shall the  
 Almighty **LORD** be your support,  
 steadiness, and security; and what-  
 ever snares may be laid for your  
 feet he shall preserve them from  
 being taken and held in them.

**27** Proceed, never on any account  
 of avarice or parsimony refrain or  
 desist to perform acts of humanity  
 and charity; wherever you meet  
 with objects that may reasonably  
 expect them; and your power and  
 wealth abundantly enables you do  
 you bestow the most ready alms.

**28** Answer not your necessitous neigh-  
 bour or poor fellow creatures, re-  
 questing so small a favour, with frivo-  
 lous excuses or tedious needless de-  
 lays; saying, trouble me not at this  
 time, but return at some other when  
 I am more at leisure and I will do  
 what you desire; when every thing  
 necessary to the promptest bene-  
 faction

**25.** Be not afraid  
 of sudden fear, nei-  
 ther of the desola-  
 tion of the wicked,  
 when it cometh.

**26.** For the **LORD**  
 shall be thy con-  
 fidence, and shall  
 keep thy foot from  
 being taken.

**27.** Withhold not  
 good from them to  
 whom it is due, when  
 it is in the power of  
 thine hand to do it.

**28.** Say not unto  
 thy neighbour, go,  
 and come again, and  
 to morrow I will  
 give; when thou hast  
 it by thee.

faction is with you in the greatest SECT. 4. Proverbs  
plenty.

29. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Further, do not from any com- petition of interest or rivalship of iii. 28, 29. power, secret envy or personal pique and surmise, form underhand schemes of mischief against your neighbour; who lives in familiar converse with you, and full confidence of your kindness and friendship.

30. Strive not with a man without cause, if he have done thee no harm.

Enter not into an open and ob- stinate contention with a mild and peaceable lowly and humble man; who hath given no provocation or done no injury; as is but too common with men of power and wealth, merely because he is unwilling or unable properly and resolutely to defend himself.

31. Envy thou not the oppressor, and choose none of his ways.

Suffer not the prosperity of the injurious and violent, oppressive and tyrannical to inflame your breast with an ungenerous sordid envy: and beware, whatever are its advantages, of ever preferring his proceedings before equity and mercy, and imitating him in them.

32. For the froward is abomination to the LORD: but his secret is with the righteous.

For prevaricators with the laws of virtue, or those who wickedly depart from the plain even rule of integrity, in the divine estimate are detestable: but as if his counsels were held over, or his secrets imparted to them, he hath the open and honest under his peculiar protection.

33. The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just.

For a while they may seem to flourish, but the houses of incorrigible sinners are determined by the will of heaven to certain and irretrievable destruction: on the contrary he is unalterably purposed

**SECT. 4.** posed to shew the greatest favour  
where the pious and upright have  
**Proverbs** their dwellings.

iii. 33.

It is equally certain, that as on  
the one hand he treateth with dis-  
dain those who defie all admonition  
and restraint; on the other, he  
expresseth a peculiar concern  
and regard for the contrite and  
humble.

35 The truly wise and eminently religious shall receive of the great Rewarder, a lasting inheritance worth their ambition and of the noblest dignity; but unpardonable fools who are destitute of all regard for virtue and piety, shall in no sense be conspicuous but as their shame is exposed, and their folly branded with everlasting marks of infamy.

34. Surely he  
scorneth the scorn-  
ers; but he giveth  
grace unto the lowly.

35. The wise shall inherit glory, but shame shall be the promotion of fools.

C H A P. IV.

SECT. V.

*Attention solicited to religious wisdom from its excellence, and his own example in the early instructions given him. The nature of those instructions. The benefit promised from observing them. Evil company to be avoided. Virtue to be steadily observed, and all the avenues of sin and temptation duly guarded.*

C H A P. iv. I.

C H A P. IV. I.

**SECT. 5.** **O** My scholars, whom I regard  
with a most tender affection,  
Proverbs hearken to my admonition as to  
**iv. 1.** that of an experienced father; and  
give the due attention of open ears  
and unprejudiced upright hearts, in  
order to be fully instructed in the  
rules of solid judgment and true  
prudence.

**H**EAR, ye children, the instruction of a father, and attend to know understanding.

The

2. For I give you  
good doctrine, for-  
tune you not my  
law.

3. For I was my  
father's son, and  
tender and only be-  
loved in the sight of  
my mother.

4. He taught me  
also, and said unto  
me, let thine heart  
retain my words :  
keep my command-  
ments and live.

5. Get wisdom,  
get understanding :  
forget it not, neither  
decline from the  
words of my mouth.

The excellent learning I desire <sup>SECT. 5.</sup>  
to communicate to you, comes re- <sup>iv. 2.</sup>  
commended with the highest auth- Proverbs  
rity of its own intrinsic equity and  
reasonableness, flower of beauty  
and entire utility; do you never  
cease to pursue the right way which  
I direct of virtue to happiness.

For once I was as you now are, 3  
even a son dear to him, and to be  
formed by the repeated lectures of  
my affectionate wise father; as if  
I had been her only child, I was  
the object of my mother's tender  
care, and constantly in her presence  
under her inspection.

As the truest testimony of a most 4  
endearing regard, he also shewed  
me in a familiar plain manner and  
with the greatest force what I was  
to perform and what avoid; I can  
never forget with what energy he  
said to me,—as a support for you  
take fast hold of my discourses; as  
a most important charge set a con-  
stant guard upon my religious pre-  
cepts, that you may live and be  
happy.

At any rate procure, and as the 5  
most important acquisition possess  
yourself of moral wisdom; as your  
absolute right support the character  
of a distinguishing judgment and  
true discretion: on no account be  
negligent of or regardless about  
these matters; neither stretch out  
to the right hand or to the left,  
beyond the plain direct line which  
my commands describe for you.

Q 2

As

\* Schultens renders *florem feminis*, i. e. *doctrinæ uberem*  
the flower full of seed or of doctrine.

- SECT. 5.** As to this religious virtue, with-  
Proverbs draw not from her resolute and  
**iv. 6.** steady observance; and in answer  
 she shall as the most faithful guar-  
 dian secure you from evil and dan-  
 ger; as a beautiful and faithful  
 spouse admire and confide in her,  
 and she will carefully guard your  
 steps from erring or stumbling.
- 7 Religious wisdom, in order and  
 dignity is the first and principal of  
 all attainments; assert your right  
 thereof against all opposition: and  
 as infinitely preferable to all other  
 possessions defend your enjoyment  
 of an inviolable prudence.
- 8 Closely adhere to or highly ad-  
 vance her in your esteem and re-  
 gard, and in her turn she shall pro-  
 mote you to stations of importance  
 and preeminence: doubt not but  
 she shall render you respectable and  
 illustriously honourable, when you  
 are greatly delighted in and entirely  
 devoted to her.
- 9 As adorning your head with a  
 most graceful beautiful chaplet or  
 garland, she shall eminently dis-  
 tinguish you: as generously pre-  
 senting you with ensigns of royalty  
 and a most rich and splendid crown,  
 she shall pour down upon you a  
 profusion of the noblest blessings  
 and glories.

6. Forsake her  
 not, and she shall  
 preserve thee; love  
 her, and she shall  
 keep thee.

7. Wisdom is  
 the principal thing,  
*therefore get wisdom:*  
 and with all thy  
 getting get under-  
 standing.

8. Exalt her, and  
 she shall promote  
 thee: she shall bring  
 thee to honour, when  
 thou dost embrace  
 her.

9. She shall give  
 to thine head an or-  
 nament of grace: a  
 crown of glory shall  
 she deliver to thee.

### My

<sup>1</sup> *Exalt, Schultens from the Arabic interprets, of adhering as the interweaving branches of vines to the elm, wall, or sides of houses: the Hebrew signifies to cast up a road, mount or terrace: and likewise a basket in which they carried fruit on the top of their heads. The sense seems to favour the former, and embrace her with infolded arms as פְּנֵי signifies naturally to follow adhering to her, denoted by לְפָנֶיךָ.*

<sup>2</sup> *Give, the radix signifies to give amply; bountifully in an unrestrained free manner.*

10. Hear, O my son, and receive my sayings: and the years of thy life shall be many.

11. I have taught thee in the way of wisdom: I have led thee in right paths.

12. When thou goest, thy steps shall not be straitned, and when thou runnest, thou shalt not stumble.

13. Take fast hold of instruction, let her not go; keep her, for she is thy life.

14. Enter not into the path of the wicked, and go not in the way of evil men.

15. Avoid it, pass not by it, turn from it, and pass away.

My scholar, as if you was my Sect. 5.  
son, I beseech you to attend to, and  
and observe my sayings as worthy Proverbs  
of all acceptation: hereby the years iv. 10.  
of your prosperity and happiness  
shall be multiplied.

I have done and will direct you 11  
in a right course of action con-  
formably to the laws of divine wis-  
dom: as your faithful conductor,  
I will engage you to pursue an un-  
deviating plain virtue and integrity.

In which progress the farther 12  
advances you make, as on the  
greatest road, you shall meet with  
the fewer difficulties, that like  
narrow passages may obstruct or  
retard your steps; and in your ut-  
most expedition to reach the mark  
you shall fall into no danger, be sur-  
prized by no accident, nor over-  
come by any temptation.

As taking and keeping fast hold, 13  
do you persevere with an inflexible  
resolution to improve that disci-  
pline which tends to retrench evil  
desire, or urge forward in duty:  
in no degree loosen your hold:  
retain her most sacredly and invio-  
lably, for solely on doing this de-  
pend your life and happiness.

And as to the corrupt and ab- 14  
andoned practices of ungodly wick-  
ed men never conform to them;  
and if you should unthinkingly  
embark, proceed not in, nor re-  
ceive any impressions from the  
pernicious schemes of men of ra-  
pine and violence.

If you have any connexion with 15  
them instantly break it off; stir  
not a foot towards them: suffer  
not yourself to be drawn in, but  
fly

SECT. 5. fly back from all attempts to do it;  
Proverbs and with the quickest dispatch  
 iv. 15. transfer yourself into the direct  
 contrary paths even those of virtue.

16. For so constant are they in per-  
 petrating injuries, that no day  
 passes without them: and so intent  
 upon being the occasions of dis-  
 asters and calamities to others, that  
 they cannot compose themselves to  
 rest and sleep, without the review  
 of some fresh trouble they have  
 created.

17. They even seem refreshed and  
 highly gratified with their enormous  
 practices as with their victuals; and  
 as drinking the choicest wine, com-  
 mit those violences that distract  
 others, and sometime will like poiso-  
 nous draughts fill themselves with  
 excruciating anguish.

18. But the rules of truth, right, and  
 goodness observed in the general  
 course of a man's life, form a most  
 beautiful and striking resemblance  
 betwixt such life and the morning  
 light; which when it hath once  
 shone out, continues more and  
 more to brighten, till it obtain its  
 utmost height of meridian splen-  
 dour; so is the journey of virtue  
 proceeded in with growing pleasure  
 and improvement; till men arrive  
 at the noblest elevation of glory  
 and summit of a fixed immortality.

19. On the contrary, the dismal  
 courses incorrigible sinners pursue  
 are properly represented by thick  
 darkness; full of error and blind-  
 ness they seem not aware to what  
 crimes

16. For they sleep  
 not except they have  
 done mischief: and  
 their sleep is taken  
 away unless they  
 cause *some* to fall.

17. For they eat  
 the bread of wicked-  
 ness, and drink the  
 wine of violence.

18. But the path  
 of the just *is* as the  
 shining light, that  
 shineth more and  
 more unto the <sup>†</sup> per-  
 fect day.

19. The way of  
 the wicked *is* as  
 darkness, they know  
 not at what they  
 stumble.

<sup>†</sup> Literally, when the day is set upon its pedestal or base,  
*i.e.* in its loftiest and most upright situation.

crimes and what miseries, their Sect. 5.  
headstrong passions and most dan- Proverbs  
gerous proceedings are hurrying them.  
iv. 19.

20. My son, attend  
to my words, incline  
thine ear unto my  
sayings.

I repeat my earnest request to <sup>20</sup>  
you, my dear scholar, that you  
will dispose your mind for a ready  
and serious attention to my dis-  
course; extend your ear to hear  
the instruction my words shall con-  
tain in them.

21. Let them not  
depart from thine  
eyes: keep them in  
the midst of thine  
heart.

Place and keep them in the direct <sup>21</sup>  
and strongest point of view or full  
before your eyes: lay them up  
secure in the inmost recesses of  
your heart.

22. For they are  
life unto those that  
find them, and <sup>u</sup> health to all their  
flesh.

For they produce new life vigour <sup>22</sup>  
and happiness in those who obtain  
and improve them: and such mo-  
derate affections and virtuous habits,  
as are in the highest degree salutary  
and beneficial to the whole human  
constitution.

23. Keep thy heart  
with all diligence:  
for out of it are the  
issues of life.

You cannot be too scrupulously <sup>23</sup>  
exact and constantly vigilant about  
the affections of your mind, and  
the impressions that are made on  
them: for as life issues from the  
heart and disperses to all the parts  
of the body, so have the inward  
dispositions the greatest influence  
upon men's actions and their tem-  
poral and eternal well-being and  
happiness.

24. Put away  
from thee a froward  
mouth, and perverse  
lips put far from  
thee.

As the reverse of moral wisdom <sup>24</sup>  
avoid all hypocritical double deal-  
ing; and mixing with your reports  
and discourse truth and falsehood, as

Q 4

may

<sup>u</sup> *Health*, נֶזֶן signifies to heal diseases of any kind, *Psal.*  
ciii. 3. particularly wounds by outward applications and  
binding up, ver. viii. 22. In a moral sense to cure the mind  
of vice and error, *Isa.* liii. 5.

**SECT. 5.** may best answer secular ends, without regard to the good or evil right or wrong there is in them: and as quite beneath a man, treat with the utmost abhorrence all wilful violations of known truth and certain equity.

**25** As the archer aims his dart or arrow full at the mark, so do you dispose your eyes or all your views into one straight line of virtue to happiness; and as he levels or planes his eye-lids at the center of what he designs to hit, so do you by reducing it to proper rules and one undivided end, make the way of life even clear and perfectly safe for you.

**26** As bringing a path for your feet to the greatest exactness by a level, thoroughly examine all the circumstances of it, and compare with the laws of universal righteousness, that course of life and actions you determine to proceed in; and let your entire deportment be under the direction of a steady integrity; or in all cases support the character and act the part of an honest fair-dealing man.

**27** Stretch not beyond, or deviate not from the obvious plain rule of duty and virtue to the right hand or to the left: absolutely in all instances without exception turn your feet aside from, or regulate your practice so as to avoid whatever is morally evil, wicked, or mischievous.

**25.** Let thine eyes <sup>w</sup> look right on, and let thine eye-lids look straight before thee.

**26.** Ponder the path of thy feet, and let all thy ways be established.

**27.** Turn not to the right hand nor to the left: remove thy foot from evil.

## CHAP.

\* *Look right on*, literally lie in a *straight direct line*, *look straight*: i.e. make the way of life *plain even* and *safe* by reducing it to proper rules.

## C H A P. V.

## S E C T. VI.

The importance of religious principles to guard youth against the seduction of lewd women. Their artifices. The fatal consequences of being overcome by their allurements. Happiness of a conjugal life and fidelity. Further danger intimated from harlots as to the divine displeasure, the obstinacy of evil habit, and natural effect of unbridled lust.

## C H A P. V. I.

**M**Y son, attend unto my wisdom, and bow thine ear to my understanding,

2. That thou mayest regard discretion, and that thy lips may keep knowledge.

3. For the lips of a strange woman drop <sup>x</sup> an honey-comb, and her mouth is smoother than oil.

## C H A P. V. I.

**A**GAIN, O my dear son, I SECT. 6. desire you diligently to attend <sup>v. 1.</sup> to the noblest of all sciences I am Proverbs instructing you in; and with a <sup>v. 1.</sup> mind that is most impartial and open, regard the lectures of prudence I am laying before you,

That your thoughts and heart <sup>2</sup> may be deliberately and unalterably settled in all good and virtuous principles and practices; and that all your expressions may shew in how secure a keeping or under how strict an observance, you have the invaluable treasure of moral knowledge or conscious integrity.

Particularly that you may be <sup>3</sup> guarded against criminal pleasure, to which there frequently happen to be very strong temptations; for the enticing discourse of an adulterous woman most deliciously flows like the spontaneous droppings of the purest honey from the sieve or comb; and her insinuating language to beguile unsteady youth, glides more evenly and smoothly than the softest oil.

But

<sup>x</sup> Honey comb נֶבֶל does not signify an honey-comb but the spontaneous droppings or ebullitions of honey from it: that percolated through a sieve is most pure and free from dregs.

- SECT. 6.** But those who are thereby enchanted early find that it is into ruin; the after state or latter end of all her most flattering arts is not sweet but nauseous and bitter as wormwood; not pleasant but stinging and painful as the keenest sword that cuts on both sides.
- Proverbs V. 4.** 4. But her end is bitter as wormwood, sharp as a two edged sword.
- 5.** Her course directly leads, and with a most profligate impudence she violently hurries them that follow her, into the remediless destruction of an untimely death: in the way she carries them they lay fast hold of, as their only firm support and inalienable possession, the dismal abodes of the lowest Sheol or hell of torments.
- 6.** And to prevent you or any one else, who shall become her prey from reviews of their proceedings and any restraint in their crimes; her career is a most precipitate reverse of the ways of life virtue and religion, she has no regard for salvation nor the least fear of God before her eyes.
- 7.** This being an undisputed fact whereof every age and place hath produced wretched examples, O all you who are inclined to know wisdom, consider and act correspondently to what I am observing; neither deviate from the rules I prescribe to you.

To

\* Take bold on, the Hebrew signifies to take fast hold in order to support, keep steady or hold fast from falling or going away: then the meaning might be that she is a support of the interest of hell and darkness, but the sense seems rather that she retains as her property and possession, so that neither she nor her devotees can have a chance of any other.

\* Moveable, devious, wandering, i.e. she has no regard to the way or road of life.

5. Her feet go down to death, her steps \* take hold on hell.

6. Lest thou should-  
est ponder the path  
of life, her ways are  
\* moveable, *that*  
thou canst not know  
them.

7. Hear me now,  
therefore, O ye chil-  
dren, and depart not  
from the words of  
my mouth.

8. Remove thy way far from her, and come not nigh the door of her house.

To avoid this greatest of all SECT. 6. dangers it is highly expedient, that turning as turning back from the way in Proverbs which she goes, your path be<sup>v. 8.</sup> removed at the greatest distance from hers: and so far from entering into any familiar converse, that by not coming near it you express the utmost aversion to and abhorrence of the door that opens into her house.

9. Lest thou give thine honour unto others, and thy years unto the cruel.

Lest you deliver up the dignity<sup>9</sup> and noblest privilege of your reasonable nature, your liberty, as it were to foreign tyrants for a condition of the most abject bondage; and your term of life to the capricious wills of such abandoned savages as know no mercy.

10. Lest strangers be filled with thy wealth, and thy labours be in the house of a stranger.

Lest aliens to the common wealth<sup>10</sup> of *Israel* enjoy in plenty that substance, which is the effect of your bodily strength and vigour; and the utmost exertion of your natural force be employed in and confined to an house of servitude or prison of the hardest daily labour.

11. And thou mourn at the last, when thy flesh and thy body are consumed.

And under the bitterest remorse<sup>11</sup> of mind and conscience, you send forth at last the loudest roarings and most hideous groans; and are ready for sorrow and anguish, as the lion his prey, with your own teeth to rend and devour your flesh and bowels.

12. And say, how have I hated instruction, and my heart despised reproof?

And in horror exclaim against<sup>12</sup> your own infatuation, declaring—I wanted not instruction what was good for me to practise, but how shamefully have I neglected and detested

\* *Thy body*, some interpret *the partners of thee*, of thy flesh, i. e. thy family are consumed.

**SECT. 6.** detested it? and my foolish heart  
Proverbs nauseated and disdained that ad-  
**V. 12.** monition and powerful conviction  
 which would have reclaimed me  
 from evil.

**13** I paid no regard to the express  
 rules that were most clearly shewed  
 me by the wisest teachers; nor had  
 I ears prepared to receive the strong-  
 est incentives used in order to en-  
 force their observance.

**14** My incorrigible obstinacy and  
 shameless immoralities were within  
 a little of involving me in all man-  
 ner of difficulties and sufferings;  
 to that degree as to expose me to  
 capital punishments; the sentence  
 of the sanhedrim, and being stoned  
 in the midst of the congregation.

**15** As a proper remedy against thirst-  
 ing after stolen waters or ever de-  
 siring impure pleasure, honourably  
 enter the marriage state; and there-  
 in as drinking from a fountain  
 which belongs to you, enjoy an  
 entire satisfaction and produce a  
 legitimate offspring.

**16** Which offspring shall then, as  
 streams from one single spring issue  
 forth in the greatest numbers, and  
 form separate families at a distance  
 from the places of their nativity;  
 and as rivers of waters extend  
 themselves, shall obtain settled ha-  
 bitations, prosper and flourish.

**17** They shall live and be happy for  
 yourself alone and to your particu-  
 lar comfort and honour; and stran-  
 gers or aliens shall have no right  
 in or pretence to them: as they  
 not improbably may have in the  
 doubtful fruits of all criminal  
 amours.

**13.** And have not  
 obeyed the voice of  
 my teachers, nor in-  
 clined mine ear to  
 them that instructed  
 me.

**14.** I was almost  
 in all evil, in the  
 midst of the congrega-  
 tion and assembly.

**15.** Drink waters  
 out of thine own  
 cistern; and running  
 waters out of thine  
 own well.

**16.** Let thy foun-  
 tains be dispersed  
 abroad, *and* rivers of  
 waters in the street.

**17.** Let them be  
 only thine own, and  
 not strangers with  
 thee.

18. Let thy fountain be blessed; and rejoice with the wife of thy youth.

Let your fountain be had in a Sect. 6.  
peculiar esteem and honour; and rejoice  
rejoice over or truly delight in the Proverbs  
virtuous agreeable wife, whom v. 18.  
sacred ties have joined you to in  
the days of your youth.

19. Let her be as the loving <sup>b</sup> hind, and pleasant roe, let her breasts satisfy thee at all times, and be thou ravish'd always with her love.

As the hind is reckoned amiable, 19  
and the mountain goat gives an  
high pleasure, let her ever appear  
lovely in your eyes and capable of  
making you entirely happy; and  
do you adhere to her in all kind  
offices and in the most constant  
and tender affection.

20. And why wilt thou, my son be ravish'd with a strange woman, and embrace the bosom of a stranger.

For what reason can possibly be 20  
assigned why you should indulge  
desire, or be carried away with a  
wrong passion for an adulterous  
woman; and express a false but  
ardent love for a filthy lewd one.

21. For the ways of man *are* before the eyes of the Lord, and he pondereth all his goings.

Especially since there is no con- 21  
cealing these crimes, for you are  
perpetually under the divine in-  
spection; the ways men pursue  
directly under the view of an Omnip-  
otent and most holy God; and  
he reduceth to rules or examineth  
with the utmost accuracy the whole  
course of their lives.

22. His own ini-  
quities shall take the  
wicked himself; and  
he shall be holden  
with the cords of  
his sins.

Nor the least chance of avoiding 22  
due punishment, for his degenerate  
corrupt practices themselves seize  
and hold fast the guilty person;  
and in his fatal errors as in so many  
cords or chains, he is firmly bound  
as a prisoner of justice in order to  
condign sufferings.

23. He shall die without instruction,  
and

There is no possible remedy but 23  
he must die and perish, who will  
not

<sup>b</sup> The hind and young wild goat are said to have been adorned with chains and garlands, and kept by princes in their palaces. *Bockart. Hieroz.* P. II. L III. C. 18.

**SECT. 6.** not come under the discipline of ~~and in the greatness~~ virtue, nor ever be reclaimed; Proverbs and which is to his eternal re- go astray.

**v. 23.** proach, in his own growing hardened folly and stupidity, he shall be entangled and ruined.

## C H A P. VI. S E C T. VII.

*Caution against suretiship: and reasons for obtaining a speedy discharge from it. Indolence aroused with the example of the ant: and its own effects and temptations. Six or seven ill qualities that are peculiarly offensive to Almighty God. Ver. 1—20.*

### C H A P. vi. 1, and 2.

**SECT. 7.** **M**Y young disciple, whom I would willingly guard against all avoidable evil, admit me to advise you, that if you have lightly and unthinkingly insured the payment of your friends debts; or joining hands with a stranger or his creditor have engaged to make up his deficiencies; you are led into a snare by what your mouth hath declared: you are entangled and fixed in it, or firmly bound by what your lips have uttered.

**3.** Therefore that it may not prove pernicious to you, labour this point which is, my son, now all that is in your power, without delay by expressing the utmost uneasiness to extricate yourself from the danger: when you are thus indiscretely come into the power of your friend, either that he himself must discharge the debt

### C H A P. vi. 1, 2.

**M**Y son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

**3.** Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go humble thyself, and make sure thy friend.

\* Stricken thy hand, engagements in ancient times are said to be entered into by fixing the hand or hands of him who stipulated in his hands who received the stipulation.

debt or suffer you to be distressed; urge ~~Secr.~~<sup>7.</sup> him with your fears, or over-awe ~~him~~ him with your threats; and shew Proverbs your utmost solicitude by exciting vi. 3. all your thoughts or spiritting up all your friends to assist you.

4. Give not sleep to thine eyes, nor slumber to thine eye-lids.

The event is not to be waited 4 for, nor any delays of time to be allowed, not so much as to sleep or in the least slumber, till the obligation be cancelled.

5. Deliver thyself as a <sup>d</sup> roe from the hand of the hunter, and as a bird from the hand of the fowler.

With no less vigour of endeavour 5 strive to obtain your release, than the dorcas or antelope does to free itself from the power of the hunter, or a bird from that of the fowler.

6. Go to the ant, thou sluggard, consider her ways and be wise:

In whatever instance you are in- 6 dolent and slothful, in order to shake off the listless humour or enervating habit, consider the example of the ant; diligently observe her way of life, and thence learn the wisdom of a provident care and most active industry.

7 and 8. Which having no <sup>t</sup> guide, overseer, or ruler; Provideth her meat in the summer, and gathereth

Who of her own accord by meer <sup>7</sup> and <sup>8</sup> natural instinct, and without any controller constant observer or absolute L O R D to direct inspect and overrule affairs that concern her, in

<sup>4</sup> The Dorcas or Antelope is reckoned the smallest of horned animals, with fine eyes, swift of foot, and in great esteem among the eastern nations for food. Vid. Boch. Hieroz. P. I. L. III. C. 25. Suppl. to Shaw's Trav. p. 74.

<sup>c</sup> Ant, the economy and industry of the ant or emmet has given occasion both for Solomon to excite the indolent, and the two latin poets to celebrate them. Vid. Virg. Aeneid. IV. ver. 402. Horat. L. I. Serm. I.

<sup>t</sup> Guide, captain, leader, magistrate from γειτονία to decide, to cut off Overseer inspector from γέιτος to have charge and care. Ruler a steward, sub-governor or master over a slave, from γέιτος to command, to lord it.

- SECT. 7.** in the proper season of summer gathereth her food in the harvest.
- Proverbs vi. 8.** prepareth food against a time when it would be extreme difficult to do it; and in the happiest opportunity of a plentiful autumn collecteth and storeth up all necessary provision against the scarcities and inclemencies of an approaching winter.
- 9.** How long then, O sluggish heavy man, who are endued with reason and born to labour and action, will you indulge a supine negligence or thoughtless stupid laziness? when will you who are continually admonished and excited, be awakened as out of a dream to engage in business, or prosecute some laudable undertaking.
- 10.** Yet amidst numberless alarms and the loudest calls of virtue and glory, you say, I will sleep only a little longer, I must slumber for a very short time; but once more let me place my hands in the softest easiest posture to my bosom for sleeping.
- 11.** By this means, with large strides like those of a freebooter or foraging captain, shall the distresses of poverty come every day nearer and nearer you; and your extreme necessities press with such violence as a soldier or man in armour that you can neither avoid nor resist them.
- 12.** Again, it is observable of the manner of a profligate mischievous person, a designing injurious malignant man, that in speaking he has no certain rule of truth or integrity; but upon different occasions greatly varies from himself, and gives quite different accounts of
- 9.** How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?
- 10.** Yet a little sleep, a little slumber, a little folding of the hands to sleep.
- 11.** So shall thy poverty come as one that travelleth, and thy want as an armed man.
- 12.** A naughty person, a wicked man walketh with a froward mouth.

of the same passages or characters SECT. 7.  
as may serve his own vile purposes.

He expresses his derision and insult, and actually stings and hurts others in the scurrilous motion, pinching or twitching of his eyes; there is a kind of common talk of hatred and scorn manifest, in the gestures of his feet; he sheweth a peculiar acrimony, and keenness of malignity by pointing with his fingers.

Proverbs vi. 12, 13.

13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

14. <sup>8</sup> Frowardness is in his heart, he deviseth mischief continually, he soweth discord.

15. Therefore shall his calamity come suddenly: suddenly shall he be broken without remedy.

16. These six things doth the Lord hate; yea, seven are an abomination unto him:

17. A proud look, a lying tongue, and hands that shed innocent blood.

The ruin and desolation of others <sup>14</sup> are what he truly desires in his heart; as an artificer his work, he contrives and labours to create misery and vexation; as sowing seed he is perpetually throwing out one thing or other to promote debates and dissensions.

Therefore as is perfectly right it <sup>15</sup> should, without his perceiving or in the least expecting it, shall sudden and extirminating destruction befall him: in a moment like a potter's vessel, shall he for a warning to mankind be broken in pieces, never to be repaired.

Further, the six following bad <sup>16</sup> qualities are peculiarly offensive to the good and Eternal GOD; yea, seven may be related that are the objects of his entire abhorrence.

Eyes lifted up with arrogance <sup>17</sup> and looking about with disdain; tongues which deceive men's trust or disappoint their hopes; and hands or power which should defend the innocent, that are perverted

<sup>8</sup> Frowardness, the Heb. radix signifies to turn up side down, to subvert or destroy to the foundation, and some understand the passage of his virtue and religion as eradicated or utterly renounced.

SECT. 7. to shed their blood, or any way take away their lives.

Proverbs vi. 17, 18. An heart which formeth the most perfect schemes, counting most exactly the cost, of iniquity and misery; feet that be swift and express the utmost ardour of desire and endeavour to perpetrate scenes of civil and ruin;

19 A false witness, who whether in private reports or publick testimonies, uttereth known untruths with the greatest strength and vehemence; or a most audacious impudent daring liar; and he that renouncing all social regards, fomenteth animosities and contentions among persons who are connected by their family religion or nation.

18. An heart that deviseth wicked imaginations, feet that be swift in running to mischief;

19. A false witness that speaketh lies, and him that soweth discord among brethren.

### S E C T. VIII.

*Admonition to be esteemed as rich treasures and the most shining ornaments. The benefit direction and security arising from it. Especially the preservation from the enticing flatteries and wanton charms of an whorish woman. Consequences of lewd intrigues, beggary, guilt, infamy and the most violent prosecution of the jealous injured husband. Ver. 20, to the end.*

### C H A P. vi. 20.

SECT. 8. Proverbs viii. 20. **T**O avoid the forementioned evils and still further ones, my beloved son, keep inviolate the moral precepts of your experienced father; and dismiss not your regard to the prudent counsels of your affectionate mother.

### C H A P. vi. 20.

**M**Y son, keep thy father's commandment, and forsake not the law of thy mother.

21 As an ornamental bandage fixed to and continually wore on the breast, impress them so deep on your heart that they cannot be separated

21. Bind them continually upon thine heart, and tie them about thy neck.

separated from it; as gold chains SECT. 8. or necklaces of pearls wreathed      about your neck, esteem their ob- Proverbs servance your true dignity and most vi. 22. eminent distinction.

22. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

If you be not negligent but thus 22 solicitous about them, when you walk abroad upon whatever concerns, they will be present with most wisely to direct you: when wearied with exercise nature courts the relief of soft slumbers though on a grassy pillow, as ever vigilant guards they will watch over to keep you from danger; and when you awake they shall afford subjects for you freely to expatiate on, which way soever you incline to for the benefits of the air and of temptation.

23. For the commandment is a lamp; and the law is light; and reproofs of instruction are the ways of life:

You will not want a certain 23 guidance, for the rules of virtue resemble a blazing lamp; the law of religion is as the shining light; and the convictions of reason respecting the solid grounds of action, clearly shew that the paths of virtue lead to life and happiness.

24. To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Amongst other instances of their 24 incomparable direction, if you duly attend to them, they will effectually preserve you from the seduction of the wickedest of her sex; from the most dangerous flattery of the smooth tongue of an adulterous woman.

25. Lust not after her beauty in thine heart; neither let her take thee with her eye-lids.

Let not your affections be capti- 25 vated or carnal desires inflamed with any imaginable charms of her person: neither be you entangled with the nets and snares that her eye-lids, and natural beauty or exquisite art contain.

**SECT. 8.**  
Proverbs  
 vi. 26.

26. For by means of a whorish woman, *a man is brought to a piece of bread: and the adulterers will hunt for the precious life.*
27. And is her infatuated votary likely to escape without the greatest damage? Can a man take fire from the hearth and fill his bosom, and at the same time his clothes not be burnt?
28. Can any one walk barefoot upon the hottest embers or burning coals, and his feet not be impressed scorched and violently pained with them?
29. No more can he be safe who carries on lewd intrigues, or has criminal conversation with his neighbour's wife: whoever in an impure and unlawful way touches her, shall not be either free from guilt or punishment.
30. Is the slightest theft under circumstances of the greatest necessity wholly neglected or overlooked? Do they not account it dishonourable and vile to pilfer the property of another for sustenance, even when the thief is stimulated to it by absolute want, and it is done only to appease a most craving hunger?
31. And if he happen to be detected and apprehended he shall be obliged to make ample reparation or full satisfaction to the owner: and if he have not the ability, yet he shall deliver up whatever he is any way possessed of, or submit himself entirely to the
27. Can a man take fire in his bosom and his clothes not be burnt?
28. Can one go upon hot coals and his feet not be burnt?
29. So he that goeth in to his neighbour's wife: whosoever toucheth her, shall not be innocent.
30. Men do not despise a thief, if he steal to satisfy his soul when he is hungry:
31. But if he be found, he shall restore seven fold, he shall give all the substance of his house.

the mercy of him whom he hath injured. Sect. 8.

32. *But* who so committeth adultery with a woman, lacketh understanding : he that doeth it, destroyeth his own soul.

Still more utterly inexcusable is the foul adulterer, who in the gratification of his abandoned lust extinguishes all good principles, or forfeits all title to reason and virtue ; no one will commit this crime that is not prepared for the greatest enormities, deserving of condign punishment, and actually murders all rational thought and reflection all moral hopes and fears.

33. A wound and dishonour shall he get, and his reproach shall not be wiped away.

He shall meet with some striking calamity like the plague of leprosy, and publick mark of infamy as branded with an hot iron ; neither shall the stain and scandal ever be wiped off his ruined character.

34. For jealousy is the rage of a man : therefore he will not spare in the day of vengeance.

For a man of spirit dishonoured, and inflamed with jealousy, is so all on fire that he cannot be expiated : consequently, when he avengeth himself it will be with the utmost violence ; like the strongest poison creating or inflicting the severest pain and torture.

35. He will not regard any ransom, neither will he rest content, though thou givest many gifts.

He will not in this instance regard or esteem any possible price as an equivalent, or ransom money as a valuable consideration ; neither will he acquiesce or rest satisfied though you multiply your gifts or presents to conciliate his favour.

¶ Literally, he will not accept the faces of any expiation, i.e. not be favourable and gracious, not accept or esteem any thing a ransom. See Gen. xix. 21. Job xlvi. 9.

## C H A P. VII.

## S E C T. IX.

*The diligent study and habitual practice of virtue recommended, as a preservative against incontinency. An impudent adulteress and a sauntering foolish youth represented. Reflections and admonitions raised from the latter's ruin.*

## C H A P. vii. I.

SECT. 9.  
Proverbs  
vii. 1.

SOME of the greatest infelicities mankind are incident to being the effect of their own negligence inattention or forgetfulness, I would advise you, my young learner, in order to shun them, to have a constant eye to the truth I have spoken; and as a reserve for all fitting occasions, keep in readiness the moral rules truly grounded on the divine laws, which I have prescribed to you.

2. Only observe scrupulously what I have constituted to be the measures of your actions, and doubt not living happily: and my plain directions what is incumbent upon you, with equal care and solicitude that you may behave well, as you do the pupil of the eye that you may see right.

3. That they may always be in your view, bind them as a signet to your hand, make them fast as rings to your fingers; inscribe them in strong characters on the table of your heart, that they may adorn your life with all the branches of a generous and steadfast virtue.

4. As intimately connected with the noblest science of religious wisdom, say thou art dear to me as my sister; and as most familiarly acquainted

## C H A P. vii. I.

M Y son, keep my words, and lay up my commandments with thee.

2. Keep my commandments and live and my law as the apple of thine eye.

2. Bind them up on thy fingers, write them upon the table of thine heart.

4. Say unto wisdom, Thou art my sister; and call understanding thy kind woman:

acquainted with the exactest pru-  
dence stile her your near kins-  
woman.

Proverbs

5. That they may keep thee from  
the strange woman,  
from the stranger  
<sup>which</sup>  
flattereth  
with her words.

That they may establish and <sup>vii. 4, 5.</sup> guard your resolutions against all sins and temptations; particularly those to which you are obnoxious from infamous women; from foreign out-landish wives or adulteresses of your own nation, who divide their words in the most artful manner, or place them in the most engaging form to attract and decoy you.

6. For at the window of my house I looked through my casement.

A sad example whereof I lately <sup>6</sup> had presented to me: for standing at the window of my house, I projected my neck to look forward through my casement, so contrived as to let in the cool refreshing air.

7. And beheld among the simple ones, I discerned a among the youths, a young man void of understanding.

And observed amongst the numbers of weak and silly people who crowded the streets; indeed could not but mark out among the rising generation of young persons, a particular youth who was more than ordinarily deficient in reflexion and steadiness.

8. Passing through the street near her corner, and he went the way to her house.

He was seemingly insensible of all danger passing through the street near her corner which she frequented, or near the front of her house; and with large strides of a fearless boldness proceeded in the way that leadeth to it.

9. In the twilight, in the evening, in the black and dark night.

He has often done this, or events <sup>9</sup> of this kind have frequently happened as was seasonable for them; in the dusk of morning, or when

R 4

the

<sup>1</sup> Flattereth, &c. the radix signifies to divide into parts or shares, to place in orders or classes; by which artful placing then the attracted men.

SECT. 8. the evening twilight invited; at  
midnight, and when the night has  
Proverbs been most obscure even totally  
vii. 9. dark.

10 And behold there hasted to give  
him the meeting, a woman adorned  
after the shewy manner peculiar  
to prostitutes, and thoroughly artful  
to conceal her real views with pre-  
tences of love and kindness.

11 As the raging sea she is noisy  
and clamorous, and as an untracta-  
ble heifer refractory and ob-  
stinate; averse to all domestick  
business and utterly impatient of  
confinement.

12 One while she is on the outsides  
of houses or of the town, another  
in the publick streets or about the  
gates of the city; and like a secret  
thief or lurking robber, watches  
opportunities at every corner to  
allure and destroy.

13 Upon one offering of the above  
mentioned unthinking silly youth  
she readily embraced it; joined  
him in the closest union, and im-  
pressed upon his lips the fondest  
kisses, and with the strongest aspect  
of a most shameless impudence  
uttered herself as follows:

14 Peace-offerings, being the re-  
mains of what I have in a liberal  
and thankful return for his mercies  
sacrificed to the LORD, and suffi-  
cient to serve up an elegant enter-  
tainment,

10. And behold,  
there met him a  
woman with the <sup>k</sup>  
attire of an harlot,  
and subtle of heart.

11. She is loud  
and stubborn, her  
feet abide not in her  
house.

12. Now is *she*  
without, now in the  
streets, and lieth in  
wait at every corner.

13. So she caught  
him and kissed him,  
and with an im-  
pudent face said un-  
to him,

14. I have peace-  
offerings with me,  
this day have I paid  
my vows.

\* *Attire of an harlot*, common prostitutes were known  
among the Jews by the peculiar habit they wore: particu-  
larly they had nothing upon their heads; and painted their  
eye brows with *stibium*, which delated the hair and made  
the eyes look black and beautiful. *Lew. Heb. Antiq.* Vol.  
III. p. 239.

tainment, are with me to be feasted SECT. 9.  
on; with all becoming solemnity I have  
have this day pay'd my vows, re- Proverbs  
lative to an instance of extraordi- vii. 14.  
nary devotion.

15. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

Being so richly provided, I have 15 endeavoured to render myself acceptable, and appear abroad on purpose to meet with you; have omitted nothing of a most diligent search in order to come at the favour of your pleasing person; and happy I do esteem myself, that it has not been in vain, but I have found you, who are the only one I wish to be my guest.

16. I have deckt my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

I have adorned my bed with 16 curious coverings or hangings of the richest tapestry; the carvings are inimitable, or the colours most beautifully variegated, and the linen above all others admired, being the genuine manufacture of Egypt.

17. I have perfumed my bed with myrrh, <sup>1</sup> aloes, and cinnamon.

I have sprinkled, shaking the hand 17 or box and shedding it all over, my bed with the sweetest odours of myrrh, wood of aloes of Syria, and cinnamon.

18. Come, let us take our fill of love until the morning, let us solace ourselves with loves.

Therefore come and make no 18 delay, let us be satisfied and intoxicated with loves until the morning; let us rejoice and triumph with exultation in our loves.

There

<sup>1</sup> Aloes, the most probable account is that it was not the common aloes which has a bad smell, nor yet agalloch or xylaloes, which grows not in Arabia, but in the East Indies, where it seems to have been too scarce for David's, or Solomon's fleet to have brought any quantity of it: but the wood of aloes of Syria, Rhodes or Candia: which is a little shrub covered with prickles; of the wood of which perfumers having taken off the bark give a consistency to their perfumes, which otherwise would be too thin and liquid. See *Essay for a new Translation of the Bible*, p. 262.

- SECT. 9. There is no manner of danger,  
for my husband is not at his house,  
 Proverbs he is gone a long way off and can-  
 vii. 19. not very soon return.
- 20 Neither did he design to do it,  
 for to defray his expences he hath  
 taken a purse of money; and is not  
 to be expected home before the  
 new moon; or the day appointed  
 for the extraordinary solemnities of  
 our holy religion.
- 21 With her most acceptable  
 enchanting words repeated and  
 strengthened, as entangling in  
 bird-lime, she turned him aside  
 from the way of virtue; with the  
 engaging over-powering influence  
 of her smooth expressions she con-  
 strained him to submit, and resign  
 his reason and liberty.
- 22 He followeth her head-long;  
 and in this stupidity may properly  
 be compared to an ox going to be  
 slaughtered; or fettered fools to re-  
 ceive discipline, to be most severely  
 corrected.
- 23 And continues in this wretched  
 course till a dart penetrate his liver,  
 or he some way receive a mortal  
 wound: like the little bird that  
 wingeth its course into the snare,  
 not aware that it is set for its life  
 and shall certainly prove fatal.
- 24 From this monitory example  
 which, O my dear students in the  
 wisdom
19. For the good  
 man *is* not at home,  
 he is gone a long  
 journey;
20. He hath taken  
 a bag of money with  
 him, *and* will come  
 home at the day ap-  
 pointed.
21. With her much  
 fair speech she caused  
 him to yield, with  
 the flattering of her  
 lips she forced him.
22. He goeth af-  
 ter her straightway,  
 as an ox goeth to  
 the slaughter, or as  
<sup>m</sup>a fool to the cor-  
 rection of the stocks;
23. Till a dart  
 strike through his  
 liver, as a bird hast-  
 eth to the snare, and  
 knoweth not that it  
 is for his life.
24. Hearken unto  
 me now therefore,  
 O ye

<sup>m</sup> The learned and ingenious Professor Hunt supposes the word rendered stocks to be the verb פָּגַע the infinitive of Pihel signifying to move with a nimble tripping pace and that בָּהֵר a fool is put for בָּהֵר a hart or deer. Then the sense would be—he goeth after her—as an ox goeth to the slaughter, or as the hart trippeth into the toils, till a dart [the huntsman's dart] striketh through her liver; as a bird hasteth, &c.

O ye children, and attend to the words of my mouth.

wisdom of virtue and religion, I SECT. 9.  
have as it were set before your eyes, be persuaded to take effectual Proverbs  
warning; to hearken diligent-vii. 24.  
ly to my discourse, and impartially  
and seriously apply to practice the  
words, which from the highest au-  
thority of Almighty G o d, I com-  
mand your attention to and ob-  
servance of.

25. Let not thine heart decline to her ways, go not astray in her paths.

Let not your foolish heart per- 25  
tinaciously revolt to her abandoned  
courses; wander not in her high  
roads which whatever she pretends  
as to their safety, lead you on in  
the inextricable mazes of error and  
blindness to everlasting destruction.

26. For she hath cast down many wounded:yea, many strong *men* have been slain by her.

For she hath overthrown as if 26  
they had fallen upon their swords  
or been slain in the field of battle,  
and their carcasses become a prey  
to beasts and birds, multitudes of  
foraging plundering military men:  
yea, such as were superior to and  
have prevailed over all other ene-  
mies, have met with their fate in  
her most dishonourable despicable  
warfare.

27. Her house is the way to hell, going down to the chambers of death.

In the certain misery and horror 27  
it produces, and especially in its final  
issue her house may properly be  
stiled the way to the region of the  
dead; that large habitation with  
gates and bars wherein are nume-  
rous dreary abodes leading in one  
entire descent to those terrible apart-  
ments or chambers where destruc-  
tion for ever reigns.

## C H A P. VIII.

## S E C T. X.

*The laws of religious wisdom universally promulgated: and plainly designed for the observance of all mankind. Their perspicuity to all capacities. Their rectitude and excellence above all earthly riches. Consistent with and perfective of a genuine true prudence. The reverse of arrogance, deception and calumny. An honour to the highest stations. Most easy of access and ready to communicate. No worldly advantages comparable to the effects of virtue. Its direction regular and its enjoyment perfectly satisfactory.* Ver. 1—22.

## C H A P. viii. 1.

## C H A P. viii. 1.

SECT. 10. **W**HATEVER men's practice is, they have no excuses for its Proverbs irregularity, that the directions of **viii. 1.** God's law are not obvious plain and full to the contrary; for doth not wisdom, as calling upon them by name, with a commanding authority declare what is their duty? and the instructions of conscience and true prudence, as the loudest proclaiming voice, make themselves heard and known?

**D**O TH net wisdom cry? and understanding put forth her voice?

2. That all may attend and learn, the doctrine, like a person that desires to be most publick, may be represented as stationed to solicit your regard in places of the highest eminence, as a sepulchral monument near the road where you pass; and that you may not escape her, where the greatest high-ways meet.

2. She standeth in the top of high places, by the way in the places of the paths.

3. At the side of the gates that lead to palaces, publick courts or the greatest markets; at the entrance into cities, as the passage of open doors of houses, she exerts her sounding voice with the utmost vehemence saying,

3. She crieth at the gates, at the entry of the city, at the coming in at the doors.

Unto

4. Unto you, O men, I call, and my voice is to the sons of men.

5. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart.

6. Hear, for I will speak of <sup>n</sup> excellent things; and the opening of my lips shall be right things.

7. For my mouth shall speak truth, and wickedness is an abomination to my lips.

8. All the words of my mouth are in righteousness, there is

Unto you who are distinguished <sup>SECT. 19.</sup>  
with the wealth or power of this world do I more particularly call; Proverbs  
and indeed I utter my voice to the descendants of Adam, in general of all ages and ranks, sexes and conditions.

O ye ignorant and unthinking, 5 form just apprehensions and an equal judgment concerning the nature and qualities of sagacity and penetration; and ye inconsiderate and grossly mistaken, be ye excited to employ and exert your minds in rational reflections and sober virtuous resolutions.

Attend for your greatest improvement, for I will freely declare what is truly important and able to inspire you with magnanimity; and my clear and pathetick discourse shall exhibit to you, the noblest quality of an undisguised and generous integrity.

With energy and the utmost fervour, shall my expressions set off to the greatest advantage as a subject of the highest worth and dignity, a steady truth and inviolable faithfulness: and that conduct, which shews the mind to be in the greatest disorder and the man to make no difference betwixt right and wrong, will I expose in its proper colours as the just object of my entire abhorrence.

Whatever I deliver shall be equity itself or the most perfect righteousness and goodness; there is

<sup>n</sup> Excellent things, as Sol. Isacides interprets, words of weight or of princes.

SECT. 10. is nothing of a wrong turn, or <sup>is</sup> nothing <sup>o</sup>froward  
or distorted tendency, no wreathing or perverse in them.  
 Proverbs or doubling, fickleness or incon-  
 v. 8. stancy as to one undivided purpose  
 of virtue, in all my discourses.

9 As placed in a direct line, they  
 are all obvious and agreeable to the  
 rules of truth and right, unto him  
 who uses his understanding or ba-  
 lances things by an exact judgment;  
 and not rugged and winding but  
 one smooth and plain course, to  
 them who have obtained a distin-  
 guishing mind, or are prepared to  
 receive them with an honest heart  
 and good conscience.

10 Willingly then embrace my  
 directions for guiding you in all  
 life's journey, and not silver at the  
 expence of or as of equal value with  
 them: and experimental moral  
 knowledge as infinitely preferable  
 to the choicest gold.

11 For religious wisdom, is inesti-  
 mably more excellent and benefi-  
 cial than the richest polished gems;  
 neither are all the idols of human  
 pride and vanity, or objects of their  
 boundless wishes and imaginations,  
 proper to contend with or a real  
 equivalent to it.

9. They *are* all  
 plain to him that  
 understandeth, and  
 right to them that  
 find knowledge.

10. Receive my  
 instruction, and <sup>p</sup>not  
 silver; and know-  
 ledge rather than  
 choice gold.

11. For wisdom  
 is better than rubies;  
 and all the things  
 that may be desired  
 are not to be com-  
 pared to it.

I true

<sup>o</sup> Froward, the learned Chappelow observes, that there is a peculiar beauty in the Heb. *niph'yal* signifying that which is turned awry or distorted: like one who in wrestling and struggling with another changes his body into different postures, Gen. xxx. 8. *wrestling with God*, or great wrest-  
 ling. Comment. on Job, p. 57.

<sup>p</sup> An elegant Hebraism or beautiful comparative negative, *not silver*, i. e. rather than silver, so Isa. li. 21.—Drunken but not with wine, i. e. more than with wine. Jer. iv. 11. A dry wind not to fan, nor to cleanse, i. e. more than to fan, &c. Hos. vi. 6. I desired mercy and not sacrifice, &c. i. e. more than sacrifice.

12. I wisdom dwell  
with prudence, and  
find out knowledge  
of witty inventions:

I true science and solid wisdom, SECT. 10.  
inhabit as my just right and settled Proverbs  
possession or have always in readiness the exactest prudence; and viii. 12.  
penetrate so deep as fully to dis-  
cover the knowledge of all sagacity  
or dexterity, requisite to devise and  
execute on all occasions the most  
proper expedients.

13. The fear of  
the LORD is to hate  
evil; pride and arro-  
gancy, and the evil  
way, and the fro-  
ward mouth do I  
hate.

That utmost veneration for an 13  
Infinite Being I prescribe, is inse-  
parably connected with and con-  
stantly manifested in the detestation  
of invidious mischievous practices:  
the lust of power to lord it over  
others, and impious arrogancy;  
that course which is vexatious and  
pernicious, and that language which  
subverts virtue, and the noblest  
human happiness, I have in an en-  
tire abomination.

14. Counsel is  
mine, and sound wis-  
dom: I am under-  
standing, I have  
strength.

I claim it as my property to give 14  
counsel or form designs; and that  
with the greatest certainty as to  
their answering: I the balance of  
true judgment do vindicate men's  
rights, and alone in my native  
strength of undisguised truth, and  
full conviction prevail over all op-  
position.

15. By me kings  
reign, and princes  
decree justice.

It is by my instructions that 15  
crowned heads govern wisely equi-  
tably and happily; and that legis-  
lators form and enact just laws for  
regulating society.

16. By me princes  
rule, and nobles,  
even all the judges  
of the earth.

By observing my rules it is that 16  
magistrates support their authority,  
and the leading men of a commu-  
nity are submitted to, revered ad-  
mired; even all the impartial judges  
and decisive arbiters of property  
upon this habitable earth.

- SECT. 10.** In my free communications to them I shew, that I am excessively fond of those who are well affected to me; and those who in due season and with sincerity enquire after, shall never fail to find me, and all they can desire of advantage and recompence in me.
- 17.** I love them that love me, and those that seek me early shall find me.
- Proverbs viii. 17.**
- 18.** In my power and treasure from whence I liberally dispense them to my true votaries, are riches and honour; yea, such wealth as remains for ever in the utmost plenty without wasting, and the perfect happiness of a moral rectitude.
- 18.** Riches and honour *are* with me; yea, durable riches and righteousness.
- 19.** My fruit or the result of my steady regard is more valuable and will render life more easy and comfortable than gold; yea, than the most shining rich gold; and what I naturally produce or certainly allot, than the choicest and best silver.
- 19.** My fruit is better than gold, yea than fine gold; and my revenue than choice silver.
- 20.** I never upon any account deviate from, but with all my followers steadily proceed in the way that justice, truth, and goodness prescribe; in the midst of the raised paths or high ways of an impartial equity and most generous benevolence.
- 20.** I lead in the way of righteousness, in the midst of the paths of judgment.
- 21.** That I may keep in their view who are devoted to my service, as their hereditary right, not the appearance and empty shew, but the solidity and essence of satisfaction and happiness; and they may depend upon it I will fill those repositories in which their treasures are kept with the noblest good the most substantial blessings.
- 21.** That I may cause those that love me, to inherit substance; and I will fill their treasures.

## S E C T. XI.

*Wisdom a divine attribute from eternity. Active in the designs of the All-creating Being, previous to the earth's existence: the depths of ocean, the rise of fountains, or the rooted strength of hills. Likewise in forming and disposing the world, the heavens, the clouds and seas. Man's happiness dependent on his virtue. And an extreme misery the consequence of vice and wickedness.*

Ver. 22, to the end.

C H A P. viii. 22.

**T**HE LORD possessed me in the beginning of his way, before his works of old.

23. I was set up from everlasting, from the beginning, or ever the earth was.

24. When there were no depths, I was brought forth: when there were no fountains abounding with water.

25. Before the mountains were settled; before the hills was I brought forth.

C H A P. viii. 22.

**I**N my farther recommendation SECT. 11. and to my highest honour, the Independent Deity as his certain Proverbs and alienable attribute possessed me viii. 22. in the things that he tracked out, or in the excellency of his contrivance and procedure, antecedent to his formations; even as far back as the quickest thought or largest imagination can extend to.

I was distinguished, being found- 23 ed in the reason and relation of things, as having a sovereign authority from the ages of eternity; from the earliest conceivable original that there was any being at all, a kind of archetype for all others, long before the earth existed.

My noble birth had its primitive 24 date in a remote period when there were no collections of waters or no chaos: when there were no fountains replete with, and big to be delivered in refreshing streams of this most useful element.

Ere the lofty mountains were 25 settled upon their strong basis's: before the hills projected had I my very distant nativity. . . .

- SECT. II.** While he had not as yet formed  
Proverbs this solid earth: not the outsides  
 viii. 26. that have no bounds or limits set  
 to them; nor the principal parts  
 of this habitable world which yield  
 their fruits in their season.
- 27 When he set the heavens in a  
 right position for answering all his  
 purposes, I was present to his all-  
 comprehending mind; when he as  
 it were placed his compasses or  
 drew his respective lines and circles  
 upon the surface of the grand abyss  
 or confused chaos.
- 28 When he gave consistency firm-  
 ness or stability to the exalted  
 regions of purest ether: when as  
 with the strongest cords, he bound  
 up the fountains of fluid element  
 in their reservoirs, that they should  
 not issue forth contrary to his com-  
 mandment.
- 29 When he fixed bounds to the  
 boisterous sea, that the waters,  
 however they might swell in waves  
 or roar in torrents, should not go  
 beyond the limits which his sove-  
 reign law had prescribed for them:  
 when he as it were made an open-  
 ing or cavity wherein to place the  
 foundations of the earth:
- 30 Then I was intimately conver-  
 sant with the All-perfect Intelli-  
 gence, and very properly might be  
 styled his nurfling or pupil: I was  
 truly considered as his favourite in  
 whom he expressed a peculiar com-  
 placency; sporting under his ins-  
 pection, of whom he always dis-  
 played the utmost regard and esteem.
- 31 Entertaining myself in the vari-  
 ous regular productions of the ha-  
 bitable part of this earth, and  
 taking
26. While as yet  
 he had not made the  
 earth, nor the fields,  
 nor the highest part  
 of the dust of the  
 world.
27. When he pre-  
 pared the heavens,  
 I was there: when  
 he set a compass up-  
 on the face of the  
 depth.
28. When he esta-  
 blished the clouds  
 above: when he  
 strengthened the  
 fountains of the  
 deep.
29. When he gave  
 to the sea his decree,  
 that the waters  
 should not pass  
 his commandment:  
 when he appointed  
 the foundations of  
 the earth:
30. Then I was  
 by him, *as* one  
 brought up with  
 him: and I was  
 daily his delight, re-  
 joicing always be-  
 fore him:
31. Rejoicing in  
 the habitable part  
 of this earth; and  
 my

my delights were taking an high pleasure in recom- SECT. II.  
with the sons of men. mending myself to moral agents, and  
and becoming most familiarly ac- Proverbs,  
quainted with the sons of men. viii. 31.

32. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

Now therefore, my children who 32  
are thus plainly formed for wisdom  
and virtue, let me sollicit your  
closest attention to my laws con-  
cerning them: for in acting as I  
direct, you truly consult your own  
interest and are certain to be in  
the highest degree happy and blessed.

33. Hear instruc-  
tion, and be wise,  
and refuse it not.

Submit to the due restraints of 33  
religious discipline and become  
strong in wisdom; by no means  
throw off as worthless and con-  
temptible what is your noblest de-  
fence and only security.

34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

O the happiness of that man, 34  
who is truly inclined to hear and  
observe my laws; who embraces  
all opportunities of the best in-  
struction, with the same diligence  
as a client daily watches the gates  
of his LORD when they shall open  
and he may enter; who is never  
absent from the posts of the doors  
that no occasion may be omitted.

35. For whoso findeth me, findeth life, and shall obtain favour of the LORD.

For whoever findeth me so as to 35  
follow my directions, doubtless  
findeth everlasting life and felicity;  
and as the reward of his virtue  
may be certain of the divine fa-  
vour, with whatever that is truly  
good for him, his soul wishes for  
or his heart desires.

S 2

On

<sup>4</sup> Obtain the favour, &c. in the original, *he shall obtain his will of the Lord, i. e. be certain of the divine favour and acceptance; or as the reward of his virtue and piety obtain whatever that is truly good his soul wishes for, or his heart desires.*

- SECT. XI.** On the contrary, he that wilfully  
Proverbs and impenitently departs from the ways of righteousness I direct him  
 viii. 36. habitually to observe into sin, does that which will give him the most violent pain and lasting torture: all they who are disaffected or indifferent to me and the advice I give, are truly disposed to destroy themselves.
36. But he that sinneth against me, wrongeth his own soul: all they that hate me, love death.

## C H A P. IX.

## S E C T. XII.

*The instructions of wisdom represented by a publick feast or general entertainment. Admonition left upon the irreligious and scornful. Acceptable and beneficial to the wise and good. The nature and importance of piety. The character and behaviour of prostitutes. The fatal end of their delusions.*

## C H A P. ix. I.

## C H A P. ix. I.

- SECT. XII.** **R**EILIGIOUS wisdom which is supremely excellent, may Proverbs ix. 1. be properly represented by a person in authority who hath erected a stately structure; and prepared and richly adorned the many strong pillars which support it: thus is the stately temple at *Jerusalem*, and thus the whole world a specimen of contrivance and an opportunity of learning truth and virtue.

2. Who hath moreover amply provided for a most liberal entertainment; in the greatest numbers slain cattle, mingled wine so as to suit the nicest palate; and disposed the several articles on the table with the utmost propriety and elegance: thus are the rules and doctrines of virtue and piety prepared and accommodated to the rational conceptions of all mankind.

W<sup>is</sup>dom hath builded her house, she hath hewn out her seven pillars.

2. She hath killed her beasts, she hath mingled her wine: she hath also furnished her table.

As

3. Se hath sent forth her maidens, she crieth upon the highest places of the city.

As dispatching proper servants SECT. 12. to give invitation; and as ~~pro-~~ claiming a festival with the loudest Proverbs voice from places of the highest ix. 3. eminence in a city, or rendering it all that is possible general and publick; so hath the voice of reason been heard, and the laws of religion various ways promulgated throughout the world.

4 and 5. Who so is simple let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled.

As sincerely wishing all to accept 4 and 5 the kind message, and be present to be entertained with the richest plenty; so does she request, that every one who is sensible of his defects and infirmities would put himself under her conduct and be assisted to overcome them: as for him who daily grows more degenerate, whose moral powers are visibly declining the faith to him,— be persuaded to receive instructions now in perfect readiness, that will revive and strengthen you to exert yourself in favour of virtue.

6. Forsake the foolish and live; and go in the way of understanding.

Forsake your errors, or practise 6 no more what shews ignorance, silliness, and self-delusion, and you shall be infallibly happy: and keep directly in the road or strictly observe the rules of judgment and discretion.

7. He that reproveth a scorner, getteth to himself shame: and he that rebuketh a wicked man, getteth himself a blot.

He who by admonition would 7 reduce a scornful sneering sinner to duty and obedience, procureth, to himself ignominious base usage; and he that would by arguments convince him of wrong done, who obstinately confounds all difference betwixt right and wrong—a stain in his own character.

8. Reprove not a scorner, lest he hate thee:

Administer not reproof to one 8 who makes a mock at all virtue,

Proverbs ix. 8. **SECT. 12.** lest you incur his displeasure and thee: rebuke a wife enmity: point out to a friend of *man*, and he will love wisdom his mistakes, and he will regard you for it as doing him the greatest favour.

9 Impart truth freely to one who has already attained a good disposition to and some considerable degree of moral knowledge, and he will yet be a further proficient: instruct a righteous good man, and by the worthy doctrine which he receives from you, he will proceed and improve in doing his duty.

10 The true worship or religious veneration of the eternal Deity is the opening or entrance into moral wisdom; and the effectual knowledge of the holiest of Beings, which renders men truly like him is the maturity of a just judgment, the most perfect prudence.

11 And how much it is the interest, of all to put on and maintain a sober virtuous character, appears from the manifest tendency it has to prolong their temporal lives; even to draw out their happy years to the farthest date of an human being.

12 So that if you will be wise, upright, and pious, the natural fruits clearly signify that you shall prove to be wise for yourself and promoting your own greatest advantage: but if you shall act the part of an ungodly scorner of all truth and virtue, you alone must submit to the punishment, suffer the consequences.

13 But as to a woman made up of vice and the grossest folly, she is quite raging: she is totally dissolute and

9. Give *instruction* to a wife *man*, and he will be yet wiser: teach a just *man* and he will increase in learning.

10. The fear of the *Lord* is the beginning of wisdom: and the knowledge of the holy is understanding.

11. For by me thy days shall be multiplied, and the years of thy life shall be increased.

12. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

13. A foolish woman is clamorous; she is simple and knoweth nothing.

and abandoned; neither does she <sup>concern herself,</sup> what atrocious crimes are committed or what Proverbs miseries shall succeed them. ix. 13.

14. For she sitteth at the door of her house, on a seat in the high places of the city.

For as altogether happy and perfectly secure, she sitteth at the door of her own house; nay as the darling of fortune she is exalted, and as it were sits upon a throne and holds a scepter, in the most distinguished places of the populous city. <sup>14</sup>

15. To call passengers who go right on their ways.

To proclaim, as if she had an equal authority to wisdom herself, and invite those who are soberly going along the way; even those who are regularly performing their journeys, or plainly proceeding in right paths. <sup>15</sup>

16. Who so is simple let him turn in hither: and as for him that wanteth understanding, she faith to him;

Whoever is inexperienced and inconsiderate, let him direct his course this way in order properly to be informed: and he who daily degenerates as to all judgment and prudence, she unblushing declares to him; <sup>16</sup>

17. Stolen waters are sweet, and bread eaten in secret is pleasant.

It is the stealth and crime of all pleasurable enjoyments, which stamp on them their value and give them all their poignancy; and the secrecy of forbidden unlawful gratifications from whence they derive so exquisite a relish. <sup>17</sup>

18. But he knoweth not that the dead are there: and that her guests are in the depths of hell.

And the stupid thoughtless man, <sup>18</sup> does not consider so as to deter him, that the issue will be such misery as the Rephaim or wicked departed

\* Dead, &c. as Peters observes, the Rephaim or spirits of persons departed are there, and her guests in the depths of Sheol, i. e. in the lowest and most wretched part of it. Agreeable to the common form of expression with the Heb. A very proper and awful consideration to deter the yet incorrupt and inexperienced heedless youth from the harlot's house. Crit. Diff. on Job, p. 357.

SECT. 11. parted spirits endure: and that her  
Proverbs guests by a righteous sentence are  
ix. 18. shortly to descend to the lowest  
or separate invisible state.

## C H A P. X.

## S E C T. XIII.

*Moral sentences.* Children, as they are virtuous, or vicious, their parents joy or grief. Ill gotten wealth no security: equity and liberality an infallible one. The different effects of indolence or industry: kindness or rigour: prudent silence or loquacity. Plain honesty or fly craft. Good or evil communications. Rancour or benevolence. Riches or poverty. Virtue or vice.

## C H A P. X. I.

## C H A P. X. I.

SECT. 13. Proverbs **T**HE apothegms or remarkable important sayings of king *Solomon*. The conduct of a sober prudent son gives his good father the sincerest pleasure; that of a stupid wicked one his affectionate mother the most sensible pain and intolerable anguish.

2 There is no certain security or impregnable fortress to be obtained by treasures, which no justice or equity has been regarded in accumulating: but equal fair practice with a generous benevolence, extricate from the greatest dangers even of death and visible destruction.

**T**HE proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

2. Treasures of wickedness " profit nothing: but righteousness delivereth from death.

## The

<sup>s</sup> Strictly speaking, here begin *Solomon's* proverbs; the foregoing chapters being a kind of preface or introduction.

<sup>t</sup> Schultens interprets פָּגַע smoothing the mind from all knots or roughnesses, פָּגַע pain arising from the attrition of the foot with the asperities of sharp stones in the shoe or sandal.

<sup>u</sup> The same expressions applied to idols, 1 Sam. xii. 21. which Schultens renders *asylum non prestant et non eripiunt*, i. e. They afford no asylum, or refuge they do not extricate or rescue from danger.

3. The LORD will not suffer the soul of the righteous to perish: but he casteth away the substance of the wicked.

4. He becometh poor that dealeth <sup>w</sup>slack hand: but the hand of the diligent maketh rich.

5. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

6. Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

The LORD suffers not the moderate desires of just and good men to be destitute of proper objects to gratify them: but the intemperate and insatiable thirst of unrighteous and perfidious ones, always outgrowing their utmost acquisitions, precipitates them into the great gulph of remediless destruction.

He reduceth and impoverisheth himself, who is remiss negligent or deceitful in doing business; but the endeavours of the active honest and industrious who may be depended on, procure them a competency, and sometimes riches.

Improving times and seasons is moreover of consequence, and he shews a provident temper, and is a son of maturity of prudence who gathereth in his fruit and corn during the summer months: on the other hand, he is a son of confusion and likely to be under perplexities, who is slothful and careless when harvest demands his labour.

The equal and benevolent man considers it as a principal duty to wish well and do good to all, which returns with increase and blessing upon his own head: whereas his own violence and extortion filleth the mouth of the wicked, and overwhelmeth him with confusion and calamity.

### Living

<sup>w</sup> Slack, an allusion to a bow-string that is relaxed or untwined, therefore deceiveth or carrieth not the arrow to the mark. Some render slack hand, the hand that deceiveth or defraudeth him to whom it belongeth, so a slothful person may be one who deceiveth himself to his own destruction.

- SECT. 13.** Living they shall be esteemed, and after they are dead the memory of them preserved and celebrated who act as truth and goodness dictate: on the contrary, as wood that is worm-eaten and rotten, the name of the unjust and cruel shall never be mentioned without contempt and detestation.
- 8.** The man whose thoughts are kept collected and tight about him, or who reflects and considers after a wise manner, will receive and observe the laws of virtue and piety: but the heavy stupid one who is impertinent and cavilling in his discourse against them, blindly precipitates himself to ruin.
- 9.** He that habitually practises as an undeviating truth, reason, and integrity prescribe, is perfectly secure, has nothing to fear: but he that windeth about in his course as his interest guides at the expence of these, shall be publickly marked, or in due time made an example and proverb of.
- 10.** The scornful and hypocritical who carps or taunts with the eye, will lay heavy burdens upon other men's shoulders: but the stupid caviller will himself stumble and at last fall into the most grievous destruction.
- 11.** The rational discourse of an upright and merciful person is an inexhausted fountain of refreshment and pleasure to others, and of benefit in the
- 7.** The <sup>x</sup> memory of the just is blessed: but the name of the wicked shall rot.
- 8.** The wise in heart will receive commandments: but a prating fool shall fall.
- 9.** He that walketh uprightly, walketh surely: but he that perverteth his ways shall be known.
- 10.** He that winketh with the eye, causeth sorrow: but a prating fool shall fall.
- 11.** The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

\* The Jews are said to reckon it a duty of survivors, not to mention the name of an eminently just man that is dead, without repeating the former part of this passage, or adding,—*Let the memory of the just be blessed.*

the end to himself: but the conversation of the wicked troublers of mankind is full of indigestions, Proverbs x. 11.

12. Hatred stirreth up strifes: but love covereth all sins.

Aversion or antipathy bloweth up the fire of animosity and contention: but a truly healing spirit and benign candid temper, as it were throweth a mantle over all offences and trespasses, hideth them from being seen or burieth them in eternal oblivion.

13. In the lips of him that hath understanding, wisdom is found: but a rod is for the back of him that is void of understanding.

In the expressions of a prudent man there is observable a proper direction and restraint of true wisdom: but the indiscreet silly one who will come under no regulation, subjects himself to the sharpest discipline of reproof or correction.

14. Wise men lay up knowledge: but the mouth of the foolish is near destruction.

In every affair of trust and business committed to wise men, they reserve their consciences as the most valuable treasure and act up to their direction: but whatever is intrusted to the foolish and wicked, through the incapacity of his corrupt and unfaithful heart, must be near destruction.

15. The rich man's wealth is his strong city; the destruction of the poor is their poverty.

The rich man's power and wealth, in his own opinion of them, are an equal security to him from evils and dangers as a fortified town; the discouragement consternation and frequent ruin of the poor, arise from their humble condition of abject poverty.

16. The labour of the righteous tendeth to life; the fruit of the wicked to sin.

The effect and reward of the pious and virtuous man's industry, by his proper enjoyment, and liberal communication, is truly living and being happy; whatever an ungodly man effects, throws him further from the grand scope or true

**SECT. 13.** true end of being; is his misfortune and the occasion of back-Proverbs sliding.

- x. 16.** The true path of life for fallible mankind to perfection and happiness, is to regard and improve that discipline which makes them sensible of their errors: but he that rejecteth all arguments that would convince him of his faults, loseth himself or wandereth not knowing whither he goeth.
- x. 17.** He is in the way of life that keepeth instruction: but he that refuseth reproof, ereth.
- x. 18.** He that disguiseth his aversion, under deceitful false speeches; and he that asperses characters; or goes about publishing scandalous reports must be highly imprudent and foolish.
- x. 19.** In the heaps of multiplied words there will not cease or fail to be transgressions: but it shews the perfection of good understanding, to have the lips so regulated as to utter nothing inconsiderately or rashly.
- x. 20.** The language of the upright pious and truly benevolent, for its excellence and purity may properly be compared to the choicest silver; whereas the whole heart and mind of the vicious and wicked, is justly represented by meer dross.
- x. 21.** The discourse of the good and virtuous, as their spiritual leader or pastor instructeth and guideth the understanding of many: but foolish wicked men die and perish, through their deficiency and continual
- x. 18.** He that hideth hatred with lying lips, and he that uttereth slander is a fool.
- x. 19.** In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.
- x. 20.** The tongue of the just is as choice silver; the heart of the wicked is little worth.
- x. 21.** The lips of the righteous feed many: but fools die for want of wisdom.

*y Feed,* נִזְמָר signifieth to feed as an herdsman or shepherd doth cattle: an usual expression for instructing and guiding the understanding in the way of truth and virtue.

tinual decrease in all rational talents SECT. 13.  
or moral good affections.

22. The blessing  
of the Lord, it mak-  
eth rich, and he ad-  
deth no sorrow with  
it.

To prevent their anxiety about Proverbs events, and especially to procure x. 22. men's regular observance of the laws of providence, it is the favourable regard of the Almighty vouch-safed to their laudable industry, and nothing else that truly enriches: neither is pain which girds, or grief that pinches adjoined to such riches.

23. It is as a sport  
to a fool to do mis-  
chief: but a man of  
understanding hath  
wisdom.

The dull and senseless reckon 23 audacious wickedness and the greatest mischief, only as matter of mirth and pleasure: but men of thought and reflection are restrained, by the laws of moral true religion from every thing criminal or prejudicial.

24. The fear of  
the wicked it shall  
come upon him: but  
the desire of the  
righteous shall be  
granted.

The greatest object of the im. 24 penitent and ungodly man's fear, in the seed that he has sown, of conscious guilt leading to future punishment, as harvest shall come upon him in the greatest plenty of misery: and everlasting happiness, like the earth's richest produce, in due season shall be allotted to the good and righteous, to their abundant satisfaction.

25. As the whirl-  
wind passeth, so is  
the wicked no more:  
but the righteous is  
an everlasting foun-  
dation.

As to the wicked, all his advan- 25 tages and prosperity early come to nothing, as if swept away with a sudden tempest or overwhelming hurricane: whereas the truly religious man in his practice lays an immovable foundation of the greatest lasting felicity.

26. As vinegar to  
the teeth, and as  
smoke to the eyes,  
so is the sluggard to  
them that send him.

As vinegar is painful to the gums 26 or teeth, and smoke offensive to the eyes, so vexatious is the sauntering or dilatory in affairs where delays hazard, or the quickest dispatch is necessary.

- SECT. 13.** The virtues of a religious character, amidst many other advantages, naturally conduce to the important end of a long and happy life: whereas the vices of the contrary, frequently cut sinners off before they have half finished the usual term of man's years on earth.
- 27.** The fear of the **LORD** prolongeth days: but the years of the wicked shall be shortened.
- Proverbs x. 27.**
- 28.** However long it be delayed, yet in the final issue, the well-grounded hope of the pious and upright shall be answered with the enjoyment of compleat happiness: whereas the present expectations of the ungodly and impenitent, and they have no reason for future ones, shall conclude in the misery of disappointment and confusion.
- 29.** The way which the **LORD** hath prescribed, of reliance on his providence and obedience to his laws, is the upright man's strength and safety: that which workers of iniquity depend on of secular power and wealth, truly resembles a ruinous heap, that with its certain though invisible consumption, must shortly sink under them and fill their guilty minds with the utmost consternation horror and despair.
- 30.** He who uniformly practices as is rational and virtuous, shall not always be forcibly carried from place to place; or for ever heaved and tossed upon the ocean of this world: but the earth shall afford no fixed lasting settlement for the wicked and turbulent.
- 31.** As a root its branches, the discourse of the pious and upright shall cherish and ripen in men's mind the noblest produce of truth and virtue: whereas evil communications
- 27.** The fear of the **LORD** prolongeth days: but the years of the wicked shall be shortened.
- 28.** The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.
- 29.** The way of the **LORD** is strength to the upright: but destruction *shall be* to the workers of iniquity.
- 30.** The righteous shall never be removed: but the wicked shall not inhabit the earth.
- 31.** The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

nlications which are subversive of SECT. 13. of these, as if the tongues that ut- ~~ter~~  
ter them, were cut out, shall be Proverbs punished with total silence and a<sup>x. 31.</sup> terrible destruction.

32. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.

Proficients in the study and practice of equity and mercy, shew an admirable skill to give them the greatest advantage in their discourses: but ungodly reprobates neither express, nor seem to understand any thing that is not pernicious to all just notions and true religion.

## C H A P. XI.

## S E C T. XIV.

*Unfair commercial dealings contrasted with strict equity.  
Pride with humility. Virtue at large with vice.  
Rancorous calumny with candour and fidelity to a secret.  
Liberality with parsimony. The good with the wicked  
in their rewards and punishments.*

## C H A P. xi. I.

**A** False balance is abomination to the LORD: but a just weight is his delight.

2. When pride cometh, then cometh shame: but with the lowly is wisdom.

## C H A P. xi. I.

**A** LL the various arts of iniquity and deception in commercial affairs, by means of unequal balances, different weights or defective measures, whereby the contractor has not the quantity expected or agreed on, are criminal and execrable in the eyes of a most just GOD: but that which is right and equal is peculiarly acceptable to him.

At the same time that a man of an haughty temper and disdainful carriage comes into power; he is accompanied as with brands of infamy, with the strongest marks of his abuse of it, in the dissatisfactions and prevailing discords of the people: but the gentle mild and moderate subject themselves to the restraints of reason, the regulations of virtue and true religion.

Their

- SECT. 14.** Their sinfity, whose moral judgment is incorrupt and nothing Proverbs xi. 3. sinister in their views, shall regularly conduct them in one plain path of virtue to perfection and happiness: whereas the inconstancy and slipperiness of prevaricating hypocrites shall at length prove their ruin.
- 4 Whatever ends it answers, the unrighteous mammon avails not in the day of heavy indignation; when judgments are desolating and the sinners punishment determined: but piety and virtue extricate from the greatest danger of instant death, or exempt from all its evil consequences.
- 5 The good moral dispositions of a man or his real perfection as to the integrity of all religious virtue, shall make his way plain and even for him: whereas the enemy of all order and justice, shall inevitably be wretched as the result of his own corrupt passions and distracting practices.
- 6 An inoffensive and upright man's equity and prevailing tenour of virtue, will extricate him from many snares that are laid for him: but the horrid gulph of their own insatiable desires, like the strongest net will take and hold fast the equivocating and perfidious.
- 7 Whatever fond hopes of long enjoyment a wicked man flatters himself with, yet when mortality intercepts, as frequently it does, it utterly abolisheth them all: wherein soever oppressors and unjust men have founded their imaginary expectations, whether in bodily strength
3. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
4. Riches profit not in the day of wrath: but righteousness delivereth from death.
5. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.
6. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.
7. When a wicked man dieth, his expectations shall perish: and the hope of unjust men perisheth.

strength or the multitude of riches, SECT. 14.  
they cannot then support, therefore Proverbs  
do compleatly mortify and all at Proverbs  
once fail them. xi. 7.

8. The righteous  
is delivered out of  
trouble, and the  
wicked cometh in  
his stead.

The pious and sincere may for 8  
ends of discipline be a while af-  
flicted, but his deliverance will be  
expedited: and the ungodly sinner  
early succeed him in adversity;  
after all his scenes of earthly plea-  
sure take his lot of misery.

9. An hypocrite  
with *his* mouth de-  
stroyeth his neigh-  
bour: but through  
knowledge shall the  
just be delivered.

An hypocrite, who dissembles 9  
in religion, professes it only for  
secular ends, and is really actuated  
by the vilest principles, with his  
disguised practices is greatly preju-  
dicial, often pernicious to his ac-  
quaintance: but the good and up-  
right, by the steady regard of virtue  
and unfeigned piety, will them-  
selves avoid, and effectually relieve  
others from the danger, the dire  
contagion.

10. When it goeth  
well with the righ-  
teous, the city rejoic-  
eth: and when the  
wicked perish, *there*  
*is* shouting.

When merit is regarded, and 10  
men of character and probity emi-  
nently distinguished, the whole city  
or community express their most  
joyful congratulations: on the other  
hand when the immoral and truly  
despicable are disgraced, subverted,  
or totally ruined, there is a com-  
mon triumph; a visible universal  
acclamation or satisfaction.

11. By the blessing  
of the upright the  
city is exalted: but  
it is overthrown by  
the mouth of the  
wicked.

And not without perfect reason 11  
in both instances, for as the righ-  
teous are publick benefactors, and  
the safety and prosperity of society  
in general connected with their  
welfare; so there is a direct ten-  
dency to its entire destruction, in  
the growing power and violent  
measures of the impious and un-  
just.

- SECT. 14.** His intelligence or prudence, piety or charity are very justly suspected, who easily taketh up and unreservedly publisheth reports concerning his neighbour that render him ridiculous or odious: but a man truly eminent will neither lend his ears nor use his tongue for such unworthy baneful purposes.
12. He that is void of wisdom, despiseth his neighbour: but a man of understanding holdeth his peace.
13. A common detractor, gossip, or scandal-monger, as a market-man his wares, exposes other people's secrets: whereas a man of constancy or fidelity conceals what private affairs are intrusted with him, or whatever can answer no good end by being published.
14. Where no reins of government are properly held, or no political measures regularly concerted; the national interest is hazarded, and the people in the utmost danger of falling into disorder and confusion: but in the excellence steadiness and unanimity of publick deliberations, reasonable hopes may be grounded of peace, safety, and flourishing prosperity.
15. He runs the greatest risks of irreparable ruin, who engages to supply the deficiencies or discharge the obligations, of persons with whose character and circumstances he has little acquaintance: whereas, he is in this respect secure, who is entirely averse to and industriously shuns striking hands by way of sponson or suretiship.
14. Where no counsel is the people fall: but in the multitude of counsellors there is safety.
15. He that is surety for a stranger, shall <sup>2</sup> smart for it: and he that hateth suretiship is sure.

A con-

<sup>2</sup> Smart, literally *in breaking shall be broken*, i. e. shall be broken all to pieces.

16. <sup>a</sup> A gracious woman retaineth honour: and strong men retain riches.

A conduct suitable to it adorns every station, and married women who excel in all virtues and amiable qualities becoming their sex, will extort and preserve an universal esteem and admiration: the same as men of the greatest strength and power do seize, and will not easily be spoiled of riches.

17. The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

In all the sentiments and offices of humanity and tender mercy, the benevolent good man greatly sooths his own heart; renders his reflections most calm and placid: on the other hand, the violent cruel and implacable throws his whole constitution into the utmost disorder and confusion.

18. The wicked worketh a deceitful work: but to him that soweth righteousness, shall be a sure reward.

In whatever instance men act dishonourably, they will be disappointed as to their expectations of any real benefit: contrariwise, much more certain of the noblest eternal recompence is he who practises an universal righteousness, than the husbandman can be of a plentiful harvest, who is most solicitous about his land, his seed, and the proper season of sowing it.

19. As righteousness tendeth to life: so he that pursueth, evil, pursueth it to his own death.

There is no doubt but an inflexible virtue and piety will issue in life and happiness: on the contrary, schemes of evil and mischief cannot well fail in the end of

T 2

ruining

<sup>a</sup> The Gr. Syr. and Arab. as the learned Dr Kennicot hath observed, have two hemisticks which are here omitted, and read as follows—

A gracious woman supporteth her husband's honour,  
But she that hateth righteousness is a throne of disgrace,  
The slothful, though rich, shall come to poverty;  
But the laborious shall retain their riches.

*Diffr. p. 508.*

**SECT. 14.** ruining him who resolutely prosecutes them.

**Proverbs xi. 19, 20.** The unstable and double minded, whose distorted hearts turn this way or that as worldly interest leads, are highly offensive, truly detestible to a most faithful and immutable Deity: whereas, they are his favourites who prosecute one undeviating path of simplicity and sincerity.

**21.** The strongest confederacies, or a constant succession of the wicked and incorrigible, will not screen them from deserved punishment: whereas not only he himself; but the posterity of the pious and righteous, following his steps, when others are destroyed shall meet with deliverance and safety.

**22.** There seems no greater impropriety in nose-jewels being fixed on the squalid snout of a grovelling hog: than in beauty and comeliness of person being given to a woman who is destitute of all taste, sense, or common prudence.

**23.** The utmost bound or final issue of existence to a religious and sincere man, is doubtless only good or entire happiness: whereas the ungodly and impenitent may fully expect boundless torrents of fiery displeasure: or indignation and wrath tribulation and anguish that shall devour the adversary.

**24.** Notwithstanding the seeming dissipation of a man's wealth in the most diffuse and liberal benefactions and charities, yet it hath been experienced by the richest in good works greatly to have increased: whereas, sharpness, ini-

quity 20. They that are of a froward heart, are abomination to the LORD: but such as are upright in their way, are his delight.

**21.** Though hand joyn in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

**22.** As a jewel of gold in a swine's snout; so is a fair woman which is without discretion.

**23.** The desire of the righteous is only good: but the expectation of the wicked is wrath.

**24.** There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty.

quity or an unreasonable parsimony SECT. 14.  
have been followed only with ne-cessities and actual poverty. Proverbs

25. The liberal soul shall be made fat: and he that watereth, shall be watered also himself.

A noble spirit of generosity, or xi. 24.  
a turn of mind to do good, shall 25  
be enriched with all temporal bles-  
sings: and he that as it were be-  
dews a few with his bounty, or  
sends forth smaller streams; the  
same shall shortly be enabled to  
rain down the greatest plenty upon  
multitudes of sharers.

26. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

He that any way for his own 26  
private advantage, produceth or  
increaseth a scarcity of bread-corn;  
the curses or most heavy censures  
of the common people will very  
deservedly fall upon him: but they  
will make honourable mention of  
his name, who helpeth them to this  
support of life at an equal and rea-  
sonable market.

27. He that diligently seeketh good, procureth favour: but he that seeketh mischief, it shall come unto him.

Talents wholly employed in do- 27  
ing good and most assiduously pro-  
moting happiness, shall doubtless be  
universally esteemed and beloved:  
whereas, a mind bent on evil and  
mischief is never out of danger, and  
in due time shall be compleatly  
miserable.

28. He that trust-  
eth in his riches,  
shall fall: but the  
righteous shall flour-  
ish as a branch.

He who, as standing upon the 28  
firmest ground, is confident of his  
security from his unrighteous mam-  
mon, shall fall by some fatal snare  
or publick calamity: but as a  
branch from a deep-rooted stock  
grows and flourishes; so prosperous  
and happy shall the upright be in  
his religious dependence.

29. He that troubleth his own house  
shall inherit the wind: and the fool  
shall

He who by wholly devoting 29  
himself, right or wrong to raise  
their fortunes, neglecteth and de-  
gradeth the intellects and morals of  
his

**SECT. 14.** his family, till they are in muddy confusion or meer sediment; shall be servant to the wise of heart.

**Proverbs xi. 29.** his treasures shall all shortly fly as

upon the wings of the wind: and the foolish heavy rich be reduced, to serve him in the lowest offices whose fortune is ample, and at the same time his character excellent.

**30** As the tree of life is supposed to have had the virtue to immortalize, such happy effects of everlasting blessedness will the instructions of the righteous produce to those who duly attend to them: and he that impregnates or inspires men's minds with the doctrines of true religion to their eternal salvation, is indeed eminent for the noblest science of solid wisdom.

**31** The most upright and deserving are observed in this world to be liable to afflictions, and frequently involved in publick calamities: much heavier sufferings shall befall, and lasting punishments be inflicted on them who have obstinately swerved from all rules of virtue, even from their grand mark happiness.

**30.** The fruit of the righteous is a tree of life; and he that winneth souls, is wife.

**31.** Behold, the righteous shall be recompenced in the earth: much more the wicked and the sinner.

## C H A P. XII.

## S E C T. XV.

*Opposition, of loving and hating discipline. Generous virtue and mischievous wickedness. Virtuous or vicious wife. Just or unjust rulers. Maturity or depravity of sentiments. Humanity or cruelty. Treachery or sincerity. Self-sufficiency or modesty. Truth or falsehood. Prudence or precipitancy, diligence or slothfulness. Virtue the way to all happiness.*

## C H A P. xii. I.

## C H A P. xiii. I.

**SECT. 15.** **W**Hosoever, wherein he is ignorant or mistaken, reasonably admitteth himself to be better

**W**Hoso loveth instruction, loveth knowledge; but inform-

but he that hateth reproof, *is* brutish. informed, shews that he is a friend of truth and knowledge: whereas he that will not be brought to submit to friendly admonition, may properly be resembled for his untractable temper to an headstrong brute.

2. A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

He that leadeth a sober pious and exemplary life recommendeth himself to the divine favour, and shall derive from thence all desirable blessings: whereas a man chargeable with criminal noxious designs and practices will he consign over to deserved punishment.

3. A man shall not be established by wickedness: but the root of the righteous shall not be moved.

Whatever a man may promise himself, he shall never gain a sure footing or lasting settlement by dishonest wicked actions. Whereas the stability of an upright good one, like a deep-rooted tree, will defy all attempts to shake it.

4. A virtuous woman *is* a crown to her husband: but she that maketh ashamed, *is* as rottenness in his bones.

A woman of excellent sense and entire good character, as a crown to the head, is an ornament and honour to her husband: but as a putrifying quality got into his bones which more and more corrupteth them, is she that by the disorder of her passions or extravagance of her proceedings, throws all his affairs into confusion.

5. The thoughts of the righteous *are* right: but the counsels of the wicked *are* deceit.

Take the grounds and reasons along with the external circumstances, of a religious and upright man's practices in whatever station, and they will stand the strictest test of an impartial enquiry for perfect equity: Whereas, the policy direction or administration which is in the hand of an ungodly wicked one, entirely consist of fly craft and the vilest deception.

informed, shews that he is a friend of truth and knowledge: whereas he that will not be brought to submit to friendly admonition, may properly be resembled for his untractable temper to an headstrong brute.

*Sect. 15.*  
Proverbs  
*xii. 1.*

- SECT. 15.** The discourse of the impious  
and abandoned treats principally  
 Proverbs on laying snares to take away lives:  
 xii. 6. but the guarded expressions of  
 sincere persons shall extricate them  
 from their most insidious devices.
- 7 However highly exalted and  
 seemingly established they may be,  
 a sudden and entire overthrow shall  
 happen to the wicked and impen-  
 nitent, so that they shall never be  
 any more: whereas the house and  
 family of the virtuous and pious  
 shall stand firm and unshaken.
- 8 Proportionably to the degrees of  
 mature judgment and exact pru-  
 dence a man's expressions display,  
 shall he shine in the esteem and  
 applauses of others: but he who is  
 distorted depraved and stupid in his  
 heart and mind, will be had in the  
 utmost contempt and abhorrence.
- 9 He that seeks and gets an honest  
 livelihood in the lowest and most  
 servile condition without being  
 burdensome; is preferable to him  
 who boasts of his honourable pa-  
 rentage, despairs all toilsome labour;  
 consequently starves or is supported  
 by others, and truly cumbers the  
 ground.
- 10 A good and humane man is at-  
 tentive to the well-being of his  
 beast; and considerate as to the  
 support that is provided, and the  
 burdens which are laid upon it: as  
 to the ungodly and tyrannical, their  
 utmost
- 6.<sup>b</sup> The words of  
 the wicked *are* to lie  
 in wait for blood:  
 but the mouth of  
 the upright shall de-  
 liver them.
7. The wicked  
*are* overthrown, and  
*are* not: but the  
 house of the righ-  
 teous shall stand.
8. A man shall  
 be commended ac-  
 cording to his wis-  
 dom: but he that is  
 of a perverse heart  
 shall be despised.
9. *He that is des-*  
*pised, and hath a*  
*servant, is better*  
*then he that honour-*  
*eth himself, and*  
*lacketh bread.*
10. A righteous  
*man regardeth the*  
*life of his beast: but*  
*the tender mercies*  
*of the wicked are*  
*cruel.*

<sup>b</sup> *Schultens* seems inclined to enlarge the interpretation to denote false crafty men in the affairs of religion, and zealous defenders of the truth and virtue of it, with the harm or good thereby done to the souls of men. *Vid. Nat. Prov. xiv. 25.*

utmost indulgence or tenderest pity, Sect. 15.  
whether to man or beast, are the height  
height of cruelty. Proverbs

11. He that tilleth his land shall be satisfied with bread: but he that followeth vain persons, is void of understanding.

He who is industrious in agriculture, or any other honest calling, <sup>xiii. 10.</sup> <sup>11</sup> as the natural effect thereof shall command the few necessaries of life, probably many desirable conveniences: but he who gives up himself to loose idle company that have no business, shews an extreme deficiency in common sense and prudence.

12. The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

A person of no honour or conscience longeth for the chace, and the spoil, which the violent and oppressive right or wrong possess themselves of: but the foundation the righteous proceed upon, like a strong rooted fruit-tree, will yield them a sufficiency of supplies and the most pleasing reflections.

13. The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

The prevaricating discourse of the false man ensnares him: the farther he proceeds the more inextricably is he entangled, and at last ruined: but whatever difficulties he meets with who speaks strict truth, or whatever aspersions are cast on him, he shall readily acquit himself to every one's entire satisfaction.

14. A man shall be satisfied with good by the fruit of his mouth, and the recompence of a man's hands shall be rendered unto him.

Whatever a man hath spoken that is truly good and fitting, he shall in plenty reap the benefit; and what his hands have cherished, or performed with pleasure, in its due course shall be made to retort upon him.

15. The way of a fool is right in his own eyes: but he that hearkneth unto counsel, is wise.

In his own fond imagination, <sup>15</sup> the opinion or judgment of the absurd and blockish is perfectly equal and reasonable: but the reflecting

**SECT. 15.** fleeting and considerate readily  
attends to and impartially examines  
 Proverbs the sober advice of his superiors in  
 xiii. 15. years and experience.

16 As to a weak and passionate man, on slight occasions his resentments instantly rise into a burning indignation: but the sedate and temperate suppresses his immediate sense of trifling indignities, forgives offences; and neither outrages nor avenges wrongs.

17 He who freely declares what is strictly true and right, speaks with firmness, strength and perfect safety; but there is no depending on him for any thing, who will openly attest barefaced falsehoods.

18 There is that in intemperate sudden effusions penetrateth and woundeth, like the deepest stabs of a sharp-pointed sword: but a truly wise and good man's gentle and tender expressions are peculiarly restorative of health and peace.

19 A growing regard will be shewed and entire confidence placed in him, who lays a solid foundation for them by invariably speaking and acting according to the dictates of truth and integrity: but in the twinkling of an eye his reputation is lost, who deliberately falsifies; neither will he ever afterwards be credited.

20 The vilest deceit, and likewise concious guilt that will some time smite it, are in the heart of them who contrive mischief: but to the advisers and staunch abettors of peace, ease, and the most extensive happiness there is constant serenity and the noblest satisfaction.

There

16. A fools wrath is presently known: but a prudent ~~man~~ covereth shame.

17. *He that speaketh truth, sheweth forth righteousness; but a false witness, deceit.*

18. There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19. The lip of truth shall be established for ever: but a lying tongue is but for a moment.

20. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

21. There shall no evil happen to the just: but the wicked shall be filled with mischief.

There shall no iniquitous and ~~SECT.~~ 15. pernicious designs contrived against the upright and pious, be suffered Proverbs to grow to such maturity and meet xii. 21. with such occasions, as to ensnare and totally destroy him: but all evils and miseries are in perfect readiness as to the unjust and ungodly, who is ripe for and shall have the greatest abundance of them.

22. Lying lips are abomination to the LORD; but they that deal truly are his delight.

Those who pervert the use of 22 speech to falsehood, in order to deceive and beguile others, in the eyes of a just and true GOD render themselves odious and abominable: but they are extremely acceptable to him, who design speak and act in perfect conformity to the rules of truth and faithfulness.

23. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

The sagacious and experienced 23 conceal and pass by many things they are acquainted with, without a publick notice which would answer no good purpose: but the heart which is thoroughly foolish and stupid, unreservedly declareth whatever is unadvised and absurd, greatly silly or really criminal in itself or in others.

24. The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Activity, acuteness, and industry 24 in business will frequently advance a man to a condition of independency and civil authority: but the remiss and negligent, as provinces that never assert their own liberty, shall always pay tribute, or remain in a state of obscurity dependance and slavery.

25. Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

Anxiety or extreme perplexity 25 in the heart of man will make it sink in sorrow: but expressions of kindness inspiring good hopes of more prosperous days, will revive and rejoice it.

- SECT. 15.** The righteous good man, as <sup>c</sup> pitching his tent for him, will direct his neighbour how to proceed with caution and prudence: but the way of an irregular wicked one makes himself and all that follow him, wander as in a vast solitude, in all vanity and emptiness.
- Proverbs xiii. 26.** The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.
- 27.** The slothful man hath not the pleasure of enjoying the fruits of his own labour: indeed his remissness deceives him as to any good fruit; neither will he rouse game or engage in labour: whereas a man's most valuable acquisitions and heavy wealth are the effects of his activity and determined diligence.
- 28.** In the regular course of an unfeigned and exemplary virtue and piety, there is life and happiness: even in that royal high road, there is no dying but a certain endless immortality.
- 27.** The slothful man roaleth not that which he took in hunting: but the substance of a diligent man is precious.
- 28.** In the way of righteousness is life; and in the pathway thereof there is no death.

## C H A P. XIII.

## S E C T. XVI.

*Reflexions, on behaviour and admonition. The government of the tongue. Indolence. Integrity. Vanity. Ill-gotten wealth. Observing instruction. Virtuous designs. Faithful messengers. Sober company. Righteous practices. Discipline of youth. A competency.*

## C H A P. xiii. I.

- SECT. 16.** **A** Wise and virtuous youth is naturally supposed to have received from his parents and duly improved

## C H A P. xiii. I.

- A** Wise son heareth his father's instruction: but a scorner heareth not rebuke.

<sup>c</sup> Taylor renders, *the righteous, the good man will make his friend to search carefully, to proceed with caution, i.e. good men direct one another with caution and prudence, but the way, &c.*

improved a regular education and SECT. 16.  
all necessary discipline: whereas a scoffer at virtue and things sacred, Proverbs  
is reasonably suspected to have xiii. 1.  
wanted proper restraints, and been  
early corrupted through excessive  
indulgence.

2. A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

As the effect of his prudent and 2  
candid behaviour and expressions, an upright good man shall enjoy plenty  
of the best provisions: but the utmost avidity or greediness of the equivocating and perfidious shall  
be confined to those unripe fruits,  
that within will work most violently  
and give him the extremity of torture.

3. He that keepeth his mouth, keepeth his life: but he that openeneth wide his lips, shall have destruction.

He that keepeth a constant guard 3  
over his discourse that it be not hasty or inconsiderate, may herein truly be said to guard his life and happiness: he that as bursting his lips with overstretching them, speaks without the least reserve or caution; like a bow that is deprived of its elasticity shall be utterly disabled from doing either himself or others service.

4. The soul of the <sup>d</sup> fluggard desireth, and bath nothing: but the soul of the diligent shall be made fat.

The keenest appetite of the 4  
slothful, as to the provision he makes for it, is all wishes or cravings and vacuity or emptiness; the supplies of his labour are nothing: but the desire of the active and industrious shall be abundantly gratified with the richest delicacies.

5. A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

A good and righteous man is so 5  
far from attending to or encouraging the falsehoods and calumnies with which scandal-mongers go about

<sup>d</sup> *Sluggard, tardator, tardipes*, a cruce intorto. *Vid. Schult.*  
*in Loc.*

SECT. 16. about, expresses an entire abhorrence of them: but an ungodly Proverbs abandoned one propagates and fixes xiii. 5. the foulest flanders; loads others and at last himself with the greatest weight of infamy.

6 The exactness of a scrupulous virtue will keep up the integrity of a man's life and character; so that he shall seldom by any sudden temptation be surprised into sin: but that wickedness which confounds all differences of things will, as it were, lubricate the passages to all manner of backslidings, and hurry sinners on from trespass to trespass, till they are quite bewildered and ruined.

7 There is, that in his vain boasting maketh himself rich, as to possessing the inward wealth of virtue, probity, and religion; and yet is entirely void of all of them: on the other hand, there is that maketh himself poor with the sincerest study and practice of these; or is most humble and modest in his pretences to them, yet truly hath the noblest growing riches.

8 The redemption of a man's soul that it go not down into the pit, are these most excellent and invaluable riches: nevertheless the poor who is destitute of them, will not duly attend to the severest admonition to take due care; or provide bags that wax not old a treasure in heaven.

9 Like that of the rising sun, the light of the pious and worthy will more and more clearly shine forth, and his felicity be continually increasing: whereas the lamp of the

6. Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

7. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

8. The ransom of a man's life are his riches: but the poor heareth not rebuke.

9. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

the wicked and all his seeming <sup>SECT. 16.</sup>  
lustre will grow dimmer and dim-  
mer, till it be wholly burnt out or  
<sup>Proverbs.</sup> extinguished into obscure darkness.  
<sup>xiii. 9.</sup>

10. Only by pride  
cometh contention:  
but with the well-  
advised *is* wisdom.

The most frivolous matters, 10  
where there is a swelling arrogance  
or confirmed obstinacy on all sides,  
will give occasion for the most  
rancorous contention: but with  
those who take advice and act up-  
on principles of moderation, there  
is a bridling and restraining of all  
angry passions, according to the  
laws of virtue and wisdom.

11. Wealth gotten  
by vanity, shall be  
diminished: but he  
that gathereth by  
labour, shall increase.

Wealth accumulated by the 11  
indirect wicked measures of circum-  
vention violence or oppression, shall  
early be dissipated: but he who  
gathereth by the hand of an inde-  
fatigable and honest industry, shall  
greatly increase his substance.

12. Hope deferred  
maketh the heart  
sick: but when the  
desire cometh, *it is*  
a tree of life.

Hope of some very desirable 12  
good protracted beyond the time  
when its object was fully depended  
on to be enjoyed, is extremely af-  
flictive to as if it excoriated the  
heart: but when the wished for  
event takes place, it creates a plea-  
sure and vigour in the mind like  
immortality: or as the tree of life  
would have done in paradise.

13. Who so des-  
piseth the word, shall  
be destroyed: but  
he that feareth the  
commandment, shall  
be rewarded.

Whoever with a profane heart 13  
and mouth violates and dishonours  
God's word of truth and righ-  
teousness, pledges himself for, or  
binds over his soul to future punish-  
ment: whereas he who treats with  
the

\* *Techabel lo:* not as in our English *shall be destroyed*, but  
*oppigerabitur ei, viz. ad poenam.* He pledges himself; or  
a pledge is taken of him for future punishment. Or as the  
*Vulg. Lat. Ipse se in futurum obligat.*

**SECT. 16.** the utmost reverence the holy commandment, the same shall certainly Proverbs be rewarded.

**xiii. 13.** As a flowing fountain of the sweetest clearest water refreshes and fertilizes the ground, so pleasing and beneficial is the instructive discourse of the wise and religious; in order to keep himself and others at the greatest distance from falling into the snares of sin and death.

**15** Where there is a reasonable maturity of good sense and prudence, it renders men easy of access, affable gentle and benign: but the behaviour of the treacherous and perfidious is most untractable and austere savage and cruel.

**16** A sagacious and experienced man formeth and executeth all his schemes, with great caution and deliberation: but an inconsiderate stupid one in whatever he says or does, betrays his own rashness and folly.

**17** An envoy or messenger whose passions are ungoverned, or in the turbulency of his temper who distinguishes not betwixt right and wrong arbitrates affairs into a wider difference of misunderstanding and mischief: but an equal steady and faithful ambassador is an healer of breaches, or a restorer of peace.

**18** He has reason to be apprehensive of the most abject poverty, and strongest brands of infamy, who breaks in upon the series of duties

**14.** The law of the wife is a fountain of life, to depart from the snares of death.

**15.** Good understanding giveth favour, but the way of transgressors is hard.

**16.** Every prudent man dealeth with knowledge: but a fool layeth open his folly.

**17.** A wicked messenger falleth into mischief: but a faithful ambassador is health.

**18.** Poverty and shame shall be to him that refuseth instruction: but he that regardeth

<sup>f</sup> Falleth, נָפַל does not seem to be the fut. Kal from נָפַל to fall, but the fut. Niph. from נָפַל to arbitrate, to settle or decide an affair; in the form it is used, Psal. cvi. 30. Ezek. xvi. 52.

regardeth reproof, duties enjoined him, or dissolves Sect. 16.  
shall be honoured. all discipline; and will be under ~~law~~  
no restraint: but he that attendeth Proverbs  
to and duly improveth admonition, xiii. 18.  
shall be possessed of immense opu-  
lence and the highest dignity.

19. The desire <sup>s</sup>ac-  
complished is sweet  
to the soul; but it is  
abomination to fools  
to depart from evil.

It is a noble victory, and gives 19  
the mind an entire satisfaction even  
the sublimest pleasure, to have made  
concupiscence subside; extinguished  
its heat or quite broken its vio-  
lence: but idle foolish persons ren-  
ounce and abhor all thoughts of  
retrenching their criminal desires;  
of ceasing to do evil and learning  
to do well.

20. He that walk-  
eth with wise men,  
shall be wise: but a  
companion of fools  
shall be destroyed.

Do you be principally conversant 20  
with judicious solid persons, is the  
same thing as to say, do you be  
judicious and solid consistent and  
all of a piece yourself: but he that  
entertaineth and only is delighted  
in the silly and dissipating, shall be  
dissipated shattered or broken.

21. Evil purseth  
sinners: but to the  
righteous good shall  
be repaid.

As a mantle to their backs, their 21  
iniquities stick close to, press hard  
upon sinners: but that good of vir-  
tue which the righteous are most  
zealous to cultivate and excel in,  
shall yield them immediate and con-  
stant fruit and happiness.

22. A good man  
leaveth an inheri-  
tance to his children's  
children: and the  
wealth

He that acts in all respects as is 22  
reasonable and equal, shall make  
his posterity inherit wealth, which  
his industry has acquired, in a reg-  
ular succession from generation to

<sup>a</sup> Accomplished, תָּמִית signifies both to exist, to be done, and  
likewise to subside, sink down, be spent broken or exhausted.  
*Dan.* ii. 1. viii. 27. Thus Levi Ben Gerson renders, desiderium  
altruistum, et voluptas colibita dulcescit, &c.

<sup>b</sup> Purseth, the Arab. signifieth one that sitteth upon the  
same horse behind the back of another.

SECT. 16. generation: and the riches of the wealth of the sinner  
 avaricious fraudulent wicked, in the *is laid up for the just.*

Proverbs xiii. 22. mutabilities of human affairs, or  
 the extravagance of his successors,  
 shall devolve upon as if they had  
 actually been accumulated for the  
 man of virtue and probity.

23 An abundant sufficiency of pro-  
 visions arises to the industrious poor,  
 from the constant indefatigable  
 pains he bestows in cultivating his  
 ground: whereas the largest sub-  
 stance and riches are, as a razor  
 shaveth the head or beard, swept  
 quite away by sloth and luxury:  
 or early dissipated where there is  
 no industry or œconomy.

24 He that from an excessive fond-  
 ness refraineth to correct his son's  
 faults, in effect hateth him: but  
 he that is truly concerned for his  
 welfare, and intent to form his  
 mind to virtue and prevent evil  
 habits, is most vigilant and early  
 in his discipline.

25 There shall be plenty of all ne-  
 cessaries provided for the upright  
 and pious, and he shall cheerfully  
 enjoy it: but there shall be daily  
 greater deficiencies of support for the  
 appetite of the wicked: or it shall  
 grow so exorbitant as never to be  
 satisfied.

23. Much food *is*  
*in* the tillage of the  
 poor: but there *is*  
*that is* destroyed for  
 want of judgment.

24. He that spa-  
 reth his rod, hateth  
 his son, but he that  
 loveth him, chaste-  
 nthim betimes.

25. The righteous  
 eateth to the sati-  
 fying of his soul:  
 but the belly of the  
 wicked shall want.

## C H A P. XIV. S E C T. XVII.

*Contrary effects, of wisdom or folly in women's domestick character. Of sincerity or distorted ways in the matter of religion. Of truth or falsehood in bearing testimony. Of scorning or ingenuity. Acuteness or stupidity. Grief or joy. Iniquity or integrity. Credulity or caution. Diffidence or presumption. Of being good or evil. Poor or rich. Unrelenting or merciful. Active or talkative. Advantages of religion. Of unanimity or dissensions. Mildness or passionateness. A gratulatory disposition or envious one. Oppression or lenity. National virtue. Royal favour or displeasure.*

## C H A P. xiv. 1.

**E**VERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2. He that walketh in his uprightness, feareth the LORD: but he that is perverse in his ways, despiseth him.

3. In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

## C H A P. xiv. 1.

**C**onsiderate prudent women, SECT. 17. each of them, as building an Proverbs house, by the regular disposition of all her domestick affairs, raiseth xiv. 1. her family in the regard and esteem of all around it: whereas, the indiscreet and foolish as demolishing one that is already erected, by her negligence and extravagance reduces it to the lowest state, often entirely ruins it.

He that uniformly acteth as integrity dictates, yet is conscious of so many infirmities, that his religious homage to the All-discriminating GOD, is not performed without sacred awe and the utmost reverence: but he that in his course of life turneth aside from that which is right, true, and just, shews a peculiar neglect and contempt of him and his worship.

In the mouth of the ignorant and silly there is a licentious arrogant tongue which scourges others, and in the issue brings punishment upon the proud himself: but the

SECT. 17. submissive modest language of the  
 Proverbs prudent and thinking, shall guard  
 them from all evil and danger.

- xiv. 3. Where no oxen or bulls are kept,  
 4 the stall, yard, or threshing floor  
 is perfectly clean and neat: but a  
 growing advantage and the greatest  
 revenue arise from the strong labour  
 of these most useful creatures.
- 5 He whose fidelity hath been pro-  
 ved, who never hath been found  
 in his ordinary converse to falsify,  
 will be reckoned to speak truth in  
 his publick testimonies: but he  
 who hath been suspected or actually  
 known to be guilty of this meanest  
 vice, will not be fully credited in  
 his most solemn attestation before  
 a court of judicature.
- 6 A self-conceited carping and  
 scornful man endeavoureth to pro-  
 cure religious wisdom, but in vain,  
 there is none to be discovered by  
 those who despise it: whereas no-  
 thing is more easy and obvious to  
 the discerning and well-disposed;  
 that knows its worth and enquires  
 after it with discretion.
- 7 Place yourself over-against an  
 heavy and effeminate rich fool, and  
 give the closest attention to every  
 word he utters; and after all you  
 will never be able to observe any  
 thing like knowledge and discern-  
 ment to proceed from his lips.
4. Where no i  
 oxen are, the crib is  
 clean: but much in-  
 crease is by the  
 strength of the ox.
5. A faithful wit-  
 ness will not lie: but  
 a false witness will  
 utter lies.
6. A scorner seek-  
 eth wisdom, and  
 findeth it not: but  
 knowledge is easy  
 unto him that un-  
 derstandeth.
7. <sup>k</sup> Go from the  
 presence of a foolish  
 man, when thou per-  
 ceivest not in him  
 the lips of know-  
 ledge.

## The

i. *Oxen*, in the earliest ages seem to have been used for plowing the land, bearing home the harvest, and treading out the corn.

<sup>k</sup> The learned Dr Grey renders, *depart from the presence of a fool, and one that understands not, or regards not the lips of knowledge.*

8. The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

9. Fools make a mock at sin: but among the righteous there is favour.

10. The heart knoweth his own bitterness: and a stranger doth not intermeddle with his joy.

11. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12. There is a way which seemeth right unto a man: but the end thereof are the ways of death.

The firmest compactness and SECT. 17.  
noblest excellence of a truly sagacious prudent man is to direct his Proverbs course, so that he offend no law of xiv. 8.  
religious virtue: but the fixed grossness and impenetrable stupidity of heavy wicked fools, is a blind impulse that drives them on to deceive betray and destroy.

Trespasses conciliate the favourable regard of those who are unadvised or under the influence of a corrupt judgment: but the good and sincere are connected by the noblest ties of mutual esteem and good will. Or sin makes fools deride one another; but that virtue and goodness which are truly acceptable, conciliate and establish friendship amongst the upright.

Every one in his own inward feeling of it, is best acquainted with what exasperates and aggrieves him; or with the bitterness of his sufferings; no one besides can perceive for him: neither can a stranger penetrate into or partake of the latent sources of his joys.

How stable and fixed soever the mansion of wicked unjust men may seem to stand, yet it shall be swept away by some sudden and irretrievable destruction: but the moveable tent of the good and righteous like a thriving plant, shall grow and flourish in all instances of prosperity.

There is a course of life, which at the time when a man enters upon it, through the blindness of his mind or precipitancy of his passions, seemeth equal direct and plain for happiness: but the latter end of

SECT. 17. future state of it, is clearly courses  
of death and misery.

**Proverbs xiv. 12, 13.** Even in the brightest scenes of unreserved mirth or the loudest laughter, the heart is sickly and gloomy: and the final issue of the smoothest pleasure is attrition and asperity, painful rubs, or the most complicated knotted ruggedness.

14 He who with an utter aversion to all restraints, and an obstinate abhorrence of virtue and religion, acts directly contrary to their laws; whilst he is vexatious to others is much more grievous and intolerable to himself: whereas, the man who is under the influence of the divine precepts, and abounds in all the offices of piety and charity, from the root and principle within himself and which is truly his own, that produces this fruit, cannot fail to be happy; neither is it in the power of another to deprive him of it.

15 The inexperienced and unguarded easily credits whatever is told him; without considering who it is that reports, or what he hath reported: on the other hand, the considerate and circumspect, like the wrestler a firm footing in his exercises, takes care by a due enquiry to proceed upon good ground.

16 A wise and truly pious man, though it is his most solicitous endeavour to practise virtue and avoid all wickedness, yet he works out his salvation with fear and trembling; with the utmost diffidence of true

13. Even in laughter the heart is sorrowful: and the end of that mirth is heaviness.

14. The <sup>1</sup> back-slidēr in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

15. The simple believeth every word: but the prudent man looketh well to his going.

16. A wise man feareth, and departeth from evil: but the fool rageth and is confident.

<sup>1</sup> Backslidēr, 210 signifies taking such courses as are directly contrary to virtue and religion.

true modesty and constant caution SECT. 17.  
of sincere religion: whereas the un- godly  
godly fool goes right on in a most Proverbs  
audacious course of abandoned xiv. 16.  
transgression, and yet is filled with  
confidence that he is perfectly  
secure,

17. *He that is soon angry, dealeth foolishly: and a man of wicked devices is hated.*

The passionate weak man whose<sup>17</sup>  
burning indignation is easily excited,  
may be expected to commit  
the greatest oversights, or be guilty  
of the grossest folly: and he that  
beaveth in a scornful haughty insolent  
manner is worthy of, and  
certain to be distinguished with an  
universal odium.

18. The simple inherit folly: but  
the prudent are<sup>n</sup> crowned with knowl-  
edge.

The fickle and unadvised instead<sup>18</sup>  
of the noblest inheritance of solid  
wisdom, can reasonably promise  
themselves the possession only of  
growing folly and stupidity; but  
the vigilant and prudent, as incircling  
their heads with crowns,  
encompass knowledge; seek from  
every quarter till they find it, or  
with the utmost diligence prosecute  
till they make it their own.

19. The evil bow before the good:  
and the wicked at the gates of the  
righteous.

It sometimes happens, how much<sup>19</sup>  
soever during their prosperity they  
have despised them, that the evil  
and wicked humbly submit to the  
direction of the more wise and  
valuable: and the unjust and distract-  
ing as vassals or clients, attend  
the gates of the pious and bene-  
volent

<sup>m</sup> *Wicked devices,* Schultens and others interpret the original rather, one that carrieth the head high through pride, draweth or bridleth up the nostrils by way of sneer or disdain. Hence to behave in a scornful, &c.

<sup>n</sup> *Crowned,* literally, the prudent shall encompass knowledge, i. e. seek it, and follow it with all diligence. Thus, to encompass God is to frequent his sanctuary, most devoutly to make addresses to him.

SECT. 17. violent to implore their protection  
advice or assistance.

Proverbs The most important distinction  
 xiv. 19, 20. in the eye of the generality of man-  
 kind, is that of rich and poor: not  
 only to strangers but to his ac-  
 quaintance and associate, is the per-  
 son offensive, who conflicts with  
 necessities and in sordid apparel  
 shews strong marks of poverty:  
 whereas the friends, at least flat-  
 terers and parasites of the rich are  
 a growing crowded number.

21. He that affronts reproaches or  
 any way abuses his neighbour on  
 the meer account of his adversity,  
 ought himself to be reckoned a  
 wicked man, and out of the true  
 way to happiness: but he that is  
 tenderly affected towards, and  
 sheweth all the favour in his pow-  
 er to the necessitous and distressed,  
 shall be recompenced with all con-  
 ceivable felicity and blessedness.

22. Do they not wander in under-  
 standing, morals and religion, like  
 lost sheep in a wilderness, who as  
 artificers design their labour, or  
 husband-men plow their land, con-  
 trive what is injurious and vexa-  
 tious? but extraordinary circum-  
 stances of human prosperity, and  
 the perfect certainty of their long  
 continuance, shall reward their  
 generous virtue, whose study and  
 endeavour it is to promote an uni-  
 versal well-being and happiness.

23. In all instances of an industrious  
 vigorous application, there is an  
 addition of strength and firmness,  
 improvement and advantage: but  
 windy talk or extravagant ostenta-  
 tion produceth only growing wants.

20. The poor is  
 hated even of his  
 own neighbour: but  
 the rich *hath* many  
 friends.

21. He that de-  
 spiseth his neighbour  
 finneth: but he that  
 hath mercy on the  
 poor, happy *is* he.

22. Do they not  
 err that devise evil?  
 but mercy and truth  
*shall be* to them that  
 devise good.

23. In all labour  
 there is profit: but  
 the talk of the lips  
*tendeth* only to pe-  
 nury.

24. The crown of the wise *is* their riches: but the foolishness of fools *is* folly.

As a crown adorneth the temples, so do riches both recompence and truly become the wise and virtuous, who understand their proper uses and answer their noblest purposes: but the loads of wealth which fall to the heavy and foolish only aggravate his stupidity; and give him the opportunity of more glaringly exposing himself by his luxury pride and effeminacy.

25. A true witness delivereth souls: but a deceitful witness speaketh lies.

A generous and inflexible assertor of plain certain truth, whether in civil or religious affairs, frequently extricates men from the greatest dangers: on the other hand, he whose discourse breaths guile and falsehood hurries them into delusion and destruction.

26. In the fear of the LORD *is* strong confidence; and his children shall have a place of refuge.

In the religious veneration and uniform obedience of the Ever-living GOD, there is, as it were, a most secure place or impregnable fortress, which may always be fled to for strength or refuge: and however violently his children are oppressed, even when nothing is left besides for them to do, this strength or refuge shall remain a certain asylum or full security.

27. The fear of the LORD *is* a fountain of life, to depart from the snares of death.

As a flowing fountain of the sweetest element refreshes and strengthens the animal frame, so does that doctrine the mind which is according to godliness; directing it how to escape the greatest danger of eternal death and misery.

28. In the multitude of people *is* the

In the firm coalition and perfect unanimity of his people, consist the publick

<sup>o</sup> The primary sense of בְּכָר Schultens affirms to be *spiffari* to thicken: and however that be, it doubtless extends to quantity, quality, time, space and degree: neither does it here

Sect. 17. publick happiness, and the princes the king's honour: Proverbs glory: but when their concord and harmony are at an end, and they xiv. 28. are universally split into factions and parties, they waste as in a general consumption and early fall into destruction.

29 He whose passions are under the strictest government, so that his resentments do not soon rise nor ever transport or mislead him, shews an admirable perfect prudence and judgment: but the easily provoked that has no command of his temper, no reins upon his mouth, commonly mixes in clamours and proclaims aloud his own most gross folly.

30 An heart full of benevolence, or that truly wishes health and peace prosperity and happiness to all others, is the cement strength and most delightful vigour of the whole animal constitution: whereas a mean envy that repines at and truly grudges others whatever they enjoy, is as a putrefaction of the bones.

31 He that by fraud or violence distresseth the already almost exhausted, weak and low, disparageth, and in some sense defieth him who hath made and is equally concerned for the rich and poor: but he who is desirous to do honour to the common L O R D and Creator, is sensibly affected for, and to the utmost of his ability active to relieve the depressed and needy. In

here seem so properly rendered *multitude*, which strictly speaking and unless they be united, do not constitute the honour or splendour and beauty of their supreme magistrate.

*P Oppreffeth*, the Heb. signifies loadeth with injurious hard usage by violence or fraud: bears hard upon in opposition to shewing mercy.

29. *He that is slow to wrath, is of great understanding: but he that is hasty of spirit, exalteth folly.*

30. *A sound heart is the life of the flesh: but envy, the rottenness of the bones.*

31. *He that oppreffeth the poor, reproacheth his maker: but he that honoureth him, hath mercy on the poor.*

32. The wicked is driven away in his wickedness: but the righteous hath hope in <sup>q</sup> his death.

33. Wisdom resteth in the heart of him that hath understanding; but *that which is* in the midst of fools, is made known.

34. Righteousness exalteth a nation: but sin *is* a reproach to any people.

35. The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

In the midst of his malignant SECT. 17. vile course the wicked by some violent stroke is forced out of the Proverbs world to future punishment: but xiv. 32. the upright and pious confides in him whose he is and whom he hath served, for safety and protection in his departure from this life, even for a better and everlasting one.

As in its proper fixed mansion 33 substantial wisdom resideth in the heart of the discerning and prudent, to be produced with modesty in all its branches at their proper season: but that which is in the midst of the heart of effeminate silly persons, and most proper to be reserved, or communicated with the greatest discretion, is made a common report of.

The prevalence of virtue and 34 piety naturally conduces to improve and exalt a nation to the highest degree of splendour and dignity: and particularly equity and an extraordinary beneficence in a community, are a kind of sin-offering expiation or atonement, for many defects and imperfections in other matters.

The royal approbation and en- 35 tire regard is determined to a servant, whose series of successes proves his abilities and faithfulness: but his indignation burns against him, who gives his mind continual perplexity, and embarrasses all affairs with which he entrusts him.

<sup>q</sup> In his death, Dr Grey that the opposition may be better preserved, proposes to read instead of *mot-o*, *tum-mat-o bis* righteousness.

<sup>1</sup> Schultens renders, *beneficence is a sin-offering for any people.*

## C H A P. XV. S E C T. XVIII.

*Language proper for answers; and who conveyeth knowledge. The divine Omnipresence. The manner of receiving discipline. Whose religious services are acceptable. The effects of joy or grief. Piety and peace in the lowest condition preferable to their contraries in the highest. Oppressors to be destroyed and the sufferers delivered. Families raised not by avidity but impartial equity. Instruction from conversing with the wise. Religion true wisdom, and humble submission the road to honour.*

## C H A P. xv. i.

SECT. 18.  
Proverbs  
xv. i.

**S**Mooth and gentle language in answers, will divert and appease the heat of passion: but pinching galling expressions create a kind of ebullition or violent commotion of rising anger in men, so as to increase it into raging fury.

2. The well-weighed discourse of the wise and good, giveth truth and knowledge their natural beauty and proper efficacy: whereas, like water bubbling from a fountain, the dull and foolish rich utters the grossest stupidity, without attending to any circumstances or regarding any consequences.

3. The ever-waking eyes of the Omnipotent J E H O V A H are alike in all places: as watchmen placed on a tower, they command a full view of all moral objects and human beings, with their characters and actions whether they be evil or good.

4. An healing tongue which gives wholesome instruction according to the laws of virtue, piety and candour, is a kind of tree of life, seemingly

## C H A P. xv. i.

**A** Soft answer turneth away wrath: but grievous words stir up anger.

2. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3. The eyes of the L O R D are in every place, beholding the evil and the good.

4. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

Mighty adapted to confer immortality, or preserve religion and human happiness for the longest duration Proverbs in the utmost vigour, beauty, and glory: but a loose slippery one, which hath no regard to veracity, benevolence, or good principles, for the mischief it does in the world, is like the waste of a raging wind, or the devastation of an overwhelming hurricane.

5. A fool despiseth his father's instruction: but he that regardeth reproof, is prudent.

" He is never likely to be wise, but the older he grows, his folly and stupidity appear more conspicuous, who despises and violates the restraints of his parents discipline: whereas he who strictly attends to all proper admonition, gives promising hopes of the greatest improvement, future prudence, and excellence in all respects.

6. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

In the house and family of the righteous and truly pious, there is wealth so acquired and applied as to be properly styled treasure; secure as to itself, and an inviolable defence for them who enjoy it: but in the produce of the wicked, as some liquid muddled with dregs and sediment, there is an inseparable foulness, disorder, and disturbance, arising from their vicious dirty practice.

7. The lips of the wise disperse knowledge: but the heart of the foolish doth not so.

The speech of the wise and good spreads knowledge abroad that is solid, clear, and winnowed clean from the chaff of obscurity, levity, or error: but the heart and thoughts

of

\* Treasure, Schultens saith the root imports strength entire and inviolable; riches laid up, untouched and well-secured.

† Disperse, the radix signifies to spread it abroad, clear, and clean winnowed from obscurity and error.

**SECT. 18.** of the stupid and profane are quite  
— the reverse of this.

**Proverbs xv. 7, 8.** The most expensive sacrifice or  
 richest oblation of the wicked, unjust, and impenitent, is so far from being acceptable to the righteous **LORD**, that it is highly displeasing to and in effect only mocking of him: but the humble supplicating prayer of the virtuous and sincere, without any offering at all obtains his readiest acceptance, entire probation and highest favour.

**9.** The vicious course of life an ungodly and abandoned man leads, cannot but make him utterly abhorred by an holy and good **GOD**: but his affection and settled unalterable regard are determined to him, the endeavour of whose life it is to practise the most perfect virtue.

**10.** Sufferings which shew persons their errors are painful and bitter to those whose wrong conduct hath brought them upon them: but he that is so averse to the severity of discipline as obstinately to persist in his mistakes; shall die, or is infallibly ruined.

**11.** As the eyes of an Omnipresent Deity penetrate the invisible regions, even those terrible parts of them where destruction reigns, and every thing there is under his absolute direction; so, most certainly must the hearts of all men lie open to him, that he may judge of their merit or demerit, and award them a proportionable recompence.

**12.** A man who presumptuously mocks at and obstinately ridicules truth and virtue, desires not to see

**8.** The sacrifice of the wicked *is* an abomination to the **Lord**: but the prayer of the upright *is* his delight.

**9.** The way of the wicked *is* an abomination unto the **Lord**: but he loveth him that followeth after righteousness.

**10.** Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

**11.** Hell and destruction *are* before the **Lord**: how much more then the hearts of the children of men.

**12.** A scorner loveth not one that reproveth him: neither will he go unto the wise.

the

the strongest convictions of reason, <sup>Sect. 15.</sup>  
or clearest demonstrations in their own  
favour he shuns the acquaintance of the wise and good, neither <sup>xv. 12.</sup>  
will he mix in assemblies where he  
might be better instructed.

13. A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.

An heart that is free from anxious care and smoothed with cheerful thoughts, renders the aspect placid gay and sprightly; but by pinching grief and grinding bitter pain of mind, the spirit is stricken wounded and ulcerated.

14. The heart of him that hath understanding, seeketh knowledge: but the mouth of fools feedeth on foolishness.

The heart of him that is intelligent and truly prudent, with the utmost care and diligence, as braying, grinding, or breaking something in pieces, seeketh and endeavoureth after a distinguishing moral knowledge: but the meeting full countenance of the thoughtless and stupid, as the eyes of cattle on pastureage to feed on, is directed to and centered in the most brutish coarse folly.

15. All the days of the afflicted *are* evil: but he that is of a merry heart hath a continual feast.

The whole life-time of him that toileth in a depressed low condition, especially that meeteth with nothing but events of heavy affliction is uneasy and vexatious: but he that hath reasonable ground for a cheerful happy joyful heart, has in his power a continual feast, and may be always as much delighted as at the richest entertainment.

16. Better is a little with the fear of the Lord, than great treasure, and trouble therewith.

An inferior condition and only the necessaries of life with virtue and piety, may be esteemed the greatest plenty; and ought to be preferred in comparison with heaps of treasure, acquired or possessed with insatiable desires or turbulent unruly passions.

More

- SECT. 18.** More eligible and fuller of satisfaction is the meanest fare even the poor man's dinner of green pottage, and peace, charity, and harmony maintained; than the most splendid feast of the rich's fatted calf or stall-fed ox, and disgust or aversion along with it.
- Proverbs xv. 17.** Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith.
- 18** A man whose angry passions are inflamed with the smallest provocation, aggravates contention, and throweth all things into confusion; but animosities and rancorous debates subside, by the prudent healing language of a dispassionate mild person.
- 19** Whatever affair the idle and slothful has to conduct, like an hedge of thorns which obstructs the passage, or penetrates with its prickliness, is insuperably difficult, quite involved or seemingly attended with the greatest danger: but his course is perfectly plain and the series of his actions regularly connected, as walking on the high road, who is himself plain equal and upright.
- 20** A sober regular son, in the publick practice of those virtues to which he has formed him, gives his father a most sensible exquisite pleasure: but a stupid vicious one, when he is arrived to manhood, reproaches both his father and mother by his infamous courses through their inordinate indulgence.
- 21** Every thing that is extravagant and ridiculous, is a soothing gratification or source of high pleasure, to him who is remarkably deficient in sense and prudence: but a reflecting discreet man directs himself
- 17.** Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith.
- 18.** A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.
- 19.** The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.
- 20.** A wise son maketh a glad father: but a foolish man despiseth his mother.
- 21.** Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

self in walking by the plain and SECT. 18.  
equal rules of virtue and piety.

22. Without coun-  
sel purposes are dis-  
appointed: but in  
the multitude of  
counsellors they are  
established.

It naturally breaks in upon the Proverbs  
most refined political deliberations, xv. 21, 22.  
and frequently renders abortive the  
best concerted schemes when there  
is no secrecy among those who plan  
them, but every resolution is divulged  
as soon as formed: but in the close-  
ness and firmness of counsellors they  
shall stand upon an unshaken basis.

23. A man hath  
joy by the answer  
of his mouth: and a  
word *spoken* in due  
season, how good is  
it?

A man receives a peculiar satis- 23  
faction and extreme pleasure, in the  
answers that are given to, and the  
entire approbation that is intimated  
of his discourse: and a word spoken  
in the exact point or nick of time,  
and that is perfectly accommodated  
to his taste and manner, how ac-  
ceptable and valuable does it seem?

24. The way of  
life is above to the  
wise, that he may  
depart from hell be-  
neath.

That course of life which re- 24  
ligion or the perfection of wisdom  
directs and excites men to, is to  
look upwards, and raise their de-  
sires and endeavours to spiritual  
and heavenly things; which would  
certainly keep them from the lower  
*Sheol*, or the state of misery in a  
future existence.

25. The LORD  
will destroy the  
house of the proud:  
but he will establish  
the border of the  
widow.

How firmly soever he may seem 25  
to be rooted and how flourishing,  
yet a most just God will certainly  
erase to the foundation the house  
and family of an insolent and tyran-  
nical oppressor: but he will cause  
the boundary of the desolate widow  
to stand, or guard her property from  
rapine and violence.

26. The thoughts  
of the wicked are an  
abomination to the  
LORD: but the words  
of

The most refined reasonings or 26  
most devout reflections of the  
ungodly and mischievous, far from  
being pleasing are highly offen-  
sive to a most holy GOD; that he  
should

- Sect. 18. should take his statutes into his mouth: but his expressions whose Proverbs heart and life are without spot and xv. 26. blemish, are truly acceptable and most delightful to him.
- 27 The rapacious sordid worldling, who is resolved wherever he is concerned, to be a gainer, and right or wrong keep increasing his store; by his guilt and baseness corrupts and reduces his house and family to the meanest grounds or dregs but he who abhorreth gifts or presents that would bias his judgment, and all dishonourable ways of enriching himself, shall truly live and be happy.
- 28 The heart and mind of the righteous and pious doth not in all instances presently reply, but is intent to reflect and meditate what is proper to answer: but the mouth of the vicious and wicked eructates or suddenly throws out, things that are extremely evil, vexatious, and pernicious.
- 29 As at a distance from them when they cry for help, the righteous LORD disregards, will not assist or succour the ungodly and unjust: but he speedily answereth the arbitrating pleas for favour of the devout and sincere.
- 30 As the sun's glorious light, perceptible by our bodily eyes, sootheth and gladdeneth the inner man of the heart: so hath a favourable report, beneficial message or good news an admirable virtue, like anointing the bones or warming the marrow, to excite the most pleasing sensations.
27. He that is greedy of gain, troubleth his own house; but he that hateth gifts shall live.
28. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.
29. The LORD is far from the wicked: but he heareth the prayer of the righteous.
30. The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.

31. The ear that heareth the reproof of life, abideth among the wise.

He that duly attendeth to that salutary discipline, which sheweth him how to live virtuously and be happy, shall take his place among the wise and good; and for ever remain a worthy member of their most honourable assemblies.

32. He that refuseth instruction, despiseth his own soul: but he that heareth reproof, getteth understanding.

He that throweth off all discipline as vile and contemptible, at the same time rejecteth his own soul and its highest interest as not worth regarding: but he whose mind is always open to conviction, is certainly in the way of acquiring a proper moral judgment and the most important knowledge.

33. The fear of the LORD is the instruction of wisdom; and before honour is humility.

The religious veneration of the supreme Being, infers such restraints and directs to such duties, as constitute a man truly wise: and the foundation of the highest honour is laid in the virtues of modesty and humility.

## C H A P. XVI.

## S E C T. XIX.

*Inconsistency and opposition to one another in a foolish man's schemes. A wise ones as oracles from God. Insolent oppressors to be punished. Mistakes expiated with future virtues. Justice the basis on which thrones rest. Effects of royal displeasure or favour. Wisdom and virtue infinitely preferable to gold and silver. Pride paves the way to ruin. Its richest spoil not so valuable as lowliness and humility. Advantages arising from judicious discourse: religious confidence, solid sense, and diligent labour. Wickedness pernicious. Old age of a well spent life venerable. Moderation and dispassionateness marks of true greatness. Decisive judgments from the Deity.*

## C H A P. XVI. I.

## C H A P. XVI. I.

THE preparations of the heart in man, and the

FROM the turbulent state of his affections or defects of his understanding, the wicked silly man forms schemes

SECT. 19.

Proverbs

xvi. 1.

X. 2.

<sup>a</sup> Vid. Sebult. in Loc.

**SECT. 19.** Schemes within that are contrary to and subversive of one another: but the purposes, and

**Proverbs**

**xvi. 1.**

answers which proceed from them, in a pious and wise one being conformable to his laws are as oracles from **GOD**.

**2** All the ways, opinions and proceedings of an inadvertent obstinate person, in his own fond imagination are demonstratively plain and right: but the All-discriminating Deity estimates the actions and intentions, so as to form a most exact and infallible judgment.

**3** As devolving them upon him, trust your regular designs and upright endeavours to the divine direction and care; and hence your well-concerted measures or laboured schemes shall derive the utmost firmness and steadiness as to their execution.

**4** Whatever exists throughout the universe, appears produced for and directed to purposes, worthy of its All-wise Creator and Governor: whether great or small all things have a scope and end, a correspondence connection or relation; even where moral evil prevails, natural or penal necessarily follows; and the wicked and the day of judgment or punishment, are perfectly suitable to one another.

**5** Whoever is elated and his disdainful heart prominent with haughty pride, he is the object of a most condescending Deity's entire abhorrence: neither shall his hereditary

the answer of the tongue is from the **Lord**.

**2.** All the ways of a man are clean in his own eyes: but the **Lord** weigheth the spirits.

**3.** Commit thy works unto the **Lord**, and thy thoughts shall be established.

**4.** The **Lord** hath made all things w<sup>w</sup> for himself: yea, even the wicked for the day of evil.

**5.** Every one that is proud in heart is an abomination to the **Lord**: though hand join in hand, he shall not be unpunished

<sup>w</sup> For himself, Grey remarks, that the true reading and interpretation is, that God has made every thing to answer each other. Another author, the Lord hath made all things to be evidence of himself, nay the wicked to be so in the day of adversity.

ditary rights or strongest connections hinder, but he shall suffer condign punishment.

Proverbs

SECT. 19. xvii. 5, 6.

6. By mercy and truth iniquity is purged; and by the fear of the LORD, men depart from evil.

It is not with sacrifices ceremonies and ritual observances that sins are to be expiated; but by reforming them: and afterwards most sincerely studying the truth and practising an universal virtue: neither have men a real proper veneration for Almighty GOD before they depart from iniquity.

7. When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

When a man's course of life is so inoffensive useful and exemplary as to render him approved by the most high GOD; in his providence he will so regulate affairs, that his enemies shall be reduced to a state of subjection to him; courting his favour or paying him tribute and homage.

8. Better is a little with righteousness, than great revenues without right.

Greatly preferable and actually plenty is a meer competence or the smallest pittance, with the constant practice of truth and justice, virtue and piety: in comparison with the largest abundance of all kinds of provisions, to which those who possess them have no right of equity; or which are strictly speaking the property of others.

9. A man's heart deviseth his way; but the LORD directeth his steps.

A man's own contrivance may lay the account, or calculate in the exactest manner the track or line of life he is to proceed in: but the stability and firmness of his progress must be the result of a kind providence and a virtuous obedience.

10. A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.

By his impartiality, sagacity, and intelligence, there is a discovery of secrets like divination in the sentences pronounced by the lips of the king: his mouth doth not prevaricate

Proverbs **Sect. 19.** varicite against the strictest laws of equity in administering judgment; nor doth he under a shew and pretence of doing justice deal unfaithfully and wrongfully.

**xi.** The weighing of things with an exact beam or steel-yard, and the balances or scales for right and just actions are a kind of appeal for judgment to the LoRD: all the weights or stones in the bag are of his appointment for measures of right, and the observance of rules of equal fair dealing.

**x2.** It is the farthest from crowned heads and what they entirely abominante, to design or perform any thing that contradicte the laws of everlasting righteousness: for their inviolable observance is the only firm support that royal seats can securely rely on.

**x3.** Those ministers farther, who give counsel according to truth and justice are peculiarly acceptable to potentates; and those magistrates their favourites, who form their decisions in all courts of judicature, by the unchanging rules of eternal equity.

**x4.** Again, whoever shall incur it, the high displeasure of offended majesty is truly terrible: and inevitable death may be expected from it if not appeased; the same as from messengers dispatched to bring forth condemned criminals to immediate execution: but a sapient discreet person will expiate divert or qualify it.

**x5.** Under the favourable aspect of a wise and good governor, there is life

**xi. A just weight and balance are the LoRDs: all the weights of the bag are his work.**

**x2. It is an abomination to kings to commit wickednes: for the throne is established by righteousness.**

**x3. Righteous lips are the delight of kings; and they love him that speaketh right.**

**x4. The wrath of a king is as messengers of death, but a wise man will pacify it.**

**x5. In the light of the king's countenance**

tenance is life; and his favour is a cloud of the latter rain.

life and happiness: and his peculiar regard, like the cloud which pours down the harvest rain, is shewed Proverbs in promoting to the highest honours <sup>xvi. 15.</sup> and emoluments.

16. How much better is it to get wisdom than gold? and to get understanding, rather to be chosen than silver.

But to acquire religious wisdom! 16 O how interesting and important! what fatness, plenty, riches are in it compared with gold! and to possess a discerning judgment or true discretion, what merit and excellence, beyond all silver!

17. The high way of the upright is to depart from evil: he that keepeth his way preserveth his soul.

The habitual settled course of<sup>17</sup> the upright is aimed to avoid all moral evil; temptation and known transgression: he who carefully chooses his way so as in these respects to guard against mistaking or stumbling, to all purposes watches his life and saveth his immortal soul.

18. Pride goeth before destruction: and an haughty spirit before a fall.

Presumption and self-sufficiency<sup>18</sup> so blind men, that they are ordinarily the fore-runners of some folly or calamity, which as waves a vessel against a rock shall dash and break them: and the utmost degree of swelling arrogance a certain token of approaching total ruin.

19. Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud.

More propitious to their interest<sup>19</sup> and conducive to their happiness, would it be for men to calm their spirits into a resemblance of them, who by their own reflections or a series of adverse events, have been disciplined into the most submissive meekness and perfect resignation; than to share with the successful plunderer or tyrannical oppressor in his richest booty.

20. He that hand-  
leth a matter wisely,  
shall find good: and  
who so trueth in the  
LORD, happy is he.

He who is well instructed in the <sup>20</sup> divine laws, and regular in his conformity to them, shall obtain the greatest plenty of the noblest good: nothing

SECT. 19. nothing happens to him that does  
 Proverbs  
xvi. 20. not some way turn out to his ad-  
 vantage: and whoever in well-  
 doing reposes an absolute confi-  
 dence in the Ever-living God, O  
 how excellent his happiness, how  
 compleat his blessedness.

21 Not the sound and pomp of words, but the strength and solidity of sense and religious sapience, shall render a man esteemed for his abilities to teach others: and eloquent undisguised truth flowing freely from his lips, shall adorn the doctrine with the brightest ornaments, give it the greatest efficacy.

22 Maturity of understanding, or the perfection of morality is a source and spring of life and happiness to them who are worthy of it; or enabled and truly disposed with pure and good hearts, to receive or attain it: but the sharpest discipline of the stupid and foolish only serves to increase their stupidity or to harden them in folly.

23 The heart and mind, which are replete with substantial solid wisdom, will give full growth or complete excellence to the discourse; and enrich or adorn the doctrine with the highest colourings, the most finished beauties.

24 Words which at once rationally improve and highly entertain, are like the purest honey; deliciously sweet to the soul, and medicinal greatly salutary to the whole constitution of body and mind.

25 There is a way which mightily deceiveth a man, and to his present view seemeth right and plain for his

21. The wise in heart shall be called prudent; and the sweetnes of the lips increaseth learning.

22. Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly.

23. The heart of the wise teacheth his mouth, and addeth learning to his lips.

24. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

25. There is a way that seemeth right unto a man: but

but the end thereof his interest and welfare: but in its SECT. 19.  
are the ways of death. after state or future issue, it is found  
to be an evil and pernicious one. Proverbs

26. He that laboureth, laboureth for himself: for his mouth craveth it of him.

27. An ungodly man diggeth up evil: and in his lips there is as a burning fire.

28. A froward man soweth strife, and a whisperer separateth chief friends.

29. A violent man enticeth his neighbour, and leadeth him into the way that is not good.

30. He shutteth his eyes to devise froward things: moving his lips, he bringeth evil to pass.

31. The hoary head is a crown of glory, if it be found in the way of righteousness.

his interest and welfare: but in its SECT. 19.  
after state or future issue, it is found  
to be an evil and pernicious one. Proverbs

He that laboureth in the most restless, slavish and fatiguing employ, does it for himself: indeed, his own mouth hath laid this burden or load upon him.

He deserves the name of an impious profligate, who as digging a pit, forms schemes of mischief, or contrives to circumvent ensnare and destroy: and whatever he says for this purpose, ought to be marked with the strongest impressions of a lasting infamy.

The man plainly subverts religion and overthrows every thing of social virtue, who is delighted to foment jealousies and raise contentions; and he whose own heart being exulcerated with discontent, envy, or malevolence, communicateth the dire infection of ill will, so as to separate those who are most familiarly acquainted, or united in the strongest bonds.

He is a most wicked and cruel seducer, who with flattering speeches beguileth his neighbour or acquaintance; and influences him to pursue courses which are contradictory to virtue and probity.

This ungodly compleat dissembler closeth fast his eyes most subtly to contrive how to subvert and destroy others: he biteth his lips for eagerness to accomplish it.

As a most rich and splendid crown shews distinction commands homage; so respectable and truly venerable are the hoary hairs of men advanced in years and experience;

the

SECT. 19. the natural effect and noble re-  
compence of virtue and piety.

**Proverbs** The greatest excellence arises  
xvi. 31, 32. from self-government, and his  
merit is superior, whose passions  
cannot be provoked so as to trans-  
port him, than that of the mighty  
warrior; even his, who has the  
perfect command of his spirit and  
temper, than that of the most suc-  
cessful and triumphant hero; who  
hath laid under contribution a  
country or subdued the strongest  
city.

33. The determination, of a lot cast  
into the lap, is seemingly casual or  
fortuitous: yet whatever depends  
on it in point of decision, is under-  
stood to be of the L O R D , and his  
own final judgment in the matter.

32. *He that is slow*  
to anger, is better  
than the mighty:  
and he that ruleth  
his spirit; than he  
that taketh a city.

33. The lot is cast  
into the lap: but  
the whole disposing  
thereof *is of the*  
*L O R D .*

## C H A P. XVII.      S E C T. XX.

*Desirableness of tranquillity. Excellence of discretion. The Lord the discerner of hearts. Wicked and designing men the patrons of false and deceitful ones. Contempt thrown on the poor, insolence to the Almighty. Numerous descendants a peculiar honour. Upon, the propriety of discourse. Presents. Oblivion of offences. Reproofs. Detraction. Ingratitude. Contention. Partiality. Indolence. Friendship. Suretiship, and silence.*

### C H A P. xvii. I.

SECT. 20. **T**HERE is more virtue and  
pleasure in a piece of dry  
Proverbs bread, accompanied with sweet  
xvii. I.

### C H A P. xvii. I.

**B**etter is a \* dry  
morsel and  
quietness therewith,  
than

\* By *dry morsel*, some understand a bit of *dry bread*, or such cakes as soldiers had in their camps called *buccellæ*, and hence the guards over the provisions *buccellarii*. Others *buds* of trees such as St John the baptist lived upon; *Mattb. iii. 4.* which by mistake our translators have transformed into *Joculæ*. Or that fruit which the *Italians* call *carobe*, and the

than an house full of sacrifices *with strife.* tranquility and undisturbed quiet- SECT. 20.  
ness; than in an house full of victims *with*  
or the richest provisions embittered Proverbs  
with clamour and wrangling. xvii. 1.

2. A wise servant shall have rule over a son that causeth shame: and shall have part of the inheritance among the brethren.

He that in a servile condition shews a superiority of solid sense and prudence, shall be esteemed worthy to be vested with authority over a profligate and extravagant son, who disappoints his father's hopes and in riotous courses wastes his substance: and shall lay claim in strict justice to his equal share among the brethren, upon the division of the common inheritance or father's substance.

3. The refining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.

Precious metals, silver and gold are tried in the fire and refined to the greatest purity: but it is more important principles that the LORD various ways proveth, even human hearts to discover or produce their virtue and goodness.

4. A wicked doer giveth heed to false lips: and a liar giveth ear to a naughty tongue.

A seducer or religious trimmer, who under the pretext of piety committeth the vilest wickedness, gilds the lips which utter iniquity, or encourages and celebrates those whose flattering tongues help to carry on the delusion: and such deceiver, who deals in the most refined disguises attends to and bestows the highest encomiums on discourse, which is most licentious or that sticks at nothing.

Who-

the French, careages, which is the same that the prodigal desired to eat his fill of with the swine, St Luke xv. 16. and should be rendered Carob bean being very common among the prophets of old, and poor people, as L Capellus observes; whence the Germans style this fruit Jeans Broot, that is John's bread.

y Vid. Schult. in Log.

- SECT. 20.** Whoever scoffeth or maketh  
Proverbs grimaces at even the most deformed  
**xvii. 5.** and ragged poor, throweth contempt on the common Lord and Creator of all men: and he who can rejoice in wretchedness or insult over it, is far from being innocent, neither shall he escape deserved punishment.
- 6 Children and parents mutually derive honour to one another: the most distant progeny who follow their virtuous examples are as a crown to the aged: and those who are to succeed in the duties of life, are placed in a more conspicuous point of view, by the character and excellence of their parents who went before them.
- 7 Discourse becometh not a stupid vicious person, which stretcheth in dignity beyond his brethren, or is above the ordinary style of men destitute of sense and virtue: neither do mere parade and flattering deceitful promises, men of eminent distinction; or character for true greatness and generosity.
- 8 As a precious stone of inestimable value, which shines which way soever it is turned; so is a bribe or present in the eyes of him who is mercenary: whateve: affairs he shall have to manage, they will be performed with the utmost expertnes and dexterity.
- 9 He that extenuates, passes by, and forgets an offence or indignity cultivates kindness and friendship: but he that repeateth an inadvertency, or aggravateth an injury, usually createth strangeness, and sometimes downright enmity, betwixt
5. Who so mocketh the poor, reproacheth his maker: and he that is glad at calamities, shall not be unpunished.
6. Children's children *are* the crown of old men, and the glory of children *are* their fathers.
7. Excellent speech becometh not a fool: much less do lying lips a prince.
8. A gift *is* as a precious stone in the eyes of him that bath it: whither soever it turneth it prospereth.
9. He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.

twixt those who before were most SECT. 20.  
firmly united.

10. A reproof entereth more into a wise man, than an hundred stripes into a fool.

A single check or friendly sharp Proverbs  
rebuke, will penetrate deeper to the xvii. 9, 10.  
conviction and reformation of a reflecting thinking man; than a hundred stripes in correcting one that is stupid and obstinate.

11. An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

The only aim of a pestilent 11  
factious person is the subversion of government and publick confusion: therefore a messenger that will with sudden violence throw all his affairs into the utmost disorder, shall be let loose upon or dispatched against him.

12. Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

There is not greater danger from 12  
being attacked by a bear, just bereaved of its young and in the utmost fury; than there is from a senseless wicked person, arrived to the utmost height of abandoned folly and immorality.

13. Whoso rewardeth evil for good, evil shall not depart from his house.

The unworthy perverted man 13  
who in return for the greatest favours can commit injuries, or do harm: in one full tide injuries and violences shall flow upon his house and family; neither shall the least ever come back, or change its direction.

14. The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with.

Engaging in rancorous debates, 14  
may properly be represented by breaking open the banks which confine rivers, and thereby speedily producing a general inundation: desist therefore from opposition or contention before it gather strength and create animosity; indeed meddle not at all with it.

The

<sup>2</sup> Schultens interprets, before it make bare the teeth, i. e. exciteth anger, or appeateth in provoking language.

- SECT. 20.** The officer of justice who in an unrighteous sentence acquitteth the guilty and wicked; as likewise he who condemneth the innocent and upright; in both instances contradicteth all rules of equity, consequently highly provoketh a most equal and impartial Deity.
- 16.** Though affluence and riches might be extremely beneficial for the acquisition of wisdom in the possession of a prudent thinking man; yet to what purpose are they lodged in the hands of a silly wicked one, who has no thought or sense to make this most proper use of them?
- 17.** The difference betwixt an inconstant false, and a faithful steady friend is, that the latter is always invariably the same: and in adversity as a brother, produces the noblest testimonies of a disinterested affection and most generous entire regard.
- 18.** Any man appears greatly inconsiderate who hastily striketh hands with another's creditor; and before his face when he himself ought to do it; secureth the payment of a more distant friend's debts to the prejudice of them who are nearer.
- 19.** He must be excessively fond of offences and a wicked contumacy in them, who loveth contention: and he who arrogantly exalteth himself, and treateth all others with contempt and insult, opens a door to
- 15.** He that justifieth the wicked, and he he that condemneth the just; even they both *are* abomination to the LORD.
- 16.** Wherefore *is* there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?
- 17.** A friend loveth at all times, and a brother is born for adversity.
- 18.** A man void of understanding striketh hands, and becometh surely in the presence of his friend.
- 19.** He loveth transgression that loveth strife: and he that <sup>1</sup> exalteth his gate seeketh destruction.

<sup>1</sup> Exalteth his gate, i. e. openeth, exposeth his door, the door of his mouth in proud disdainful haughty language.

to errors that will end in his destruction.

He that hath an inconstant designing or double heart, shall meet with no solid good or settled lasting happiness: and he whose tongue turns and changes one thing for another, as may best serve some mean ends, as stumbling into a pit, shall in due time fall into mischief and ruin.

Proverbs  
xvii. 19.  
20.

20. He that hath a froward heart findeth no good, and he that hath a perverse tongue, falleth into mischief.

21. He that begetteth a fool, doeth it to his sorrow: and the father of a fool hath no joy.

He who hath begotten a son, that contrary to all his sober advice, acts after an abandoned stupid manner, has a peculiar occasion of pain and grief: and his father, who like a sapless shoot or withered leaf is destitute of all virtue and wisdom, can have little ground of joy in him.

22. A merry heart doth good like a medicine: but a broken spirit drieth the bones.

A pleased and cheerful heart diffuses abundantly its gaiety over the whole shining aspect, complexion and constitution: whereas a spirit that as deeply wounded is most grievously afflicted; soon stamps the marks of its misery on the whole bodily frame, and createth a driness or barrenness in the bones like that of the hardest flinty rock.

23. A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

He must be an unjust wicked man, who will either receive or give bribes presents or gratuities, though with all possible secrecy, in order to obstruct the course of justice; or prevent the laws of impartial equal judgment from taking place.

24. Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

The sedate looks or modest grave manner of an intelligent prudent man, indicate his solid wisdom or sincere virtue: but the wandering eyes, or unsettled roving aspect of a thought-

**Sect. 20.** thoughtless silly one, declare his levity and irregularity of appetites Proverbs and affections.

**xviii. 24.** Instead of the highest pleasure

**25** from the returns of duty in an obedient off-spring, a thoughtless vicious son produces sorrow to his father; and an extremity of anguish to her who cannot but esteem it a calamity to have been delivered of him.

**26** It is not moreover reasonable for courts of judicature to inflict the least penalty upon the just and good: it is indeed to violate and persecute men of an ingenuous spirit, princely virtue and the noblest worth, for that which ought to be their defence being perfectly right and equal.

**27** He shews a proper discernment who regulates his discourse according to the laws of duty and virtue: and the man certainly excels in prudence, who with a genuine spirit of sedateness, modesty, and gravity produces only that which is important, and valuable as the polished gems.

**28** Not only wisdom appeareth to the greatest advantage under proper reserves and limitations, but even a grossly foolish person when he holdeth his peace, will be esteemed so far wise that he does not expose his folly: he that keepeth his lips close shut, to be endued with some degree of judgment and discretion.

**25.** A foolish son is a grief to his father, and bitterness to her that bare him.

**26.** Also to punish the just is not good, nor to strike princes for equity.

**27.** He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.

**28.** Even a fool when he holdeth his peace is counted wise: and he that shutteth his lips, is esteemed a man of understanding.

## C H A P. XVIII.

## S E C T. XXI.

*Upon opinionativeness: folly and wickedness: wisdom: partiality: contention: rancour: remissness: security in a religious confidence: richness: pride: precipitancy: conscious integrity or guilt: contests. The effects of talkativeness. Happiness of a suitable choice in marriage: intreaties of the poor: ruggedness of the rich: danger of keeping over-much company: a steadfast friend inestimably valuable.*

## C H A P. xviii. 1.

**T**hrough desire a man having separated himself; seeketh and intermeddleth with all wisdom.

2. A fool hath no delight in understanding, but that his heart may discover itself.

3. When the wicked cometh, then cometh also contempt, and with ignominy reproach.

4. The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.

## C H A P. xviii. 1.

**H**E that from an high conceit SECT. 21. of his own extraordinary abilities separateth himself from his neighbours, according to his own xviii. 1. irregular fancy debateth upon all the most abstruse points of intellectual enquiry; and greatly perplexeth or angrily and obstinately opposeth all solid wisdom.

A senseless dull person hath no relish for, can take no rational pleasure in the noblest employ of forming his mind to distinguish and judge: all his satisfaction arises from shewing the emptiness, pride, and intractableness of his own heart.

When an ungoverned bad man 5 is admitted into familiar acquaintance, disgrace accompanies him: and with the notoriously evil and wicked ignominy to those who associate with or entertain him.

As the stagnated waters of a deep pit, whose springs or supplies are hidden and impenetrable; so obscure and inexplicable are his expressions whose designs are crafty and malignant: as streams of the clearest and purest element, are that light of truth and plainness of

SECT. 21. benevolence, which proceed from  
the noblest fountain of moral  
 Proverbs science or solid wisdom.

- xviii. 4. It is not fitting or reasonable,  
 5 but most preposterous and criminal,  
 to shew partiality of judgment and  
 favour the wicked; under pretext  
 of the law wresting it, in order to  
 pronounce a sentence against him,  
 who hath justice on his side.
- 6 A thoughtless foolish man by his  
 intemperate speeches throws him-  
 self into the midst of the fire of con-  
 tention: and his own words, as it  
 were for an uncommon merit,  
 loudly demand the sharpest rebukes  
 or even painful scourges.
- 7 As to a fool's mouth, it alto-  
 gether disables him from defending  
 himself or conflicting with the  
 very weakest enemy; and his lips  
 so entangle and distress him that it  
 is impossible for him to be extri-  
 cated.
- 8 The pernicious calumnies a per-  
 son uttereth whose mind is full of  
 rancour and malignity, so fond is  
 the world of censure, like the sweet-  
 est morsels are most greedily de-  
 voured: and as if they were oracles  
 allow-
5. *It is not good to accept the person of the wicked, to overthrow the righteous in judgment.*
6. *A fool's lips enter into contention, and his mouth calleth for strokes.*
7. *A fools mouth is his destruction, and his lips are the snare of his soul.*
8. *The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.*

<sup>b</sup> *Tale-bearer, from the radix רָנוּ to be rancid, rank or rusty as bad butter or bacon, applied to a mind rankled or exulcerated with all unnatural evil passions. Thus Psal. cvi. 25. is rendered, they were rancid, or infected with rancorous poison in their tents.*

<sup>c</sup> *Wounds, כְּמַתְלֵבָמָן from מִלְתָּן to smite or strike as with a hammer. Metaphorically, to beat or wound with wine; as in latin, saucius vino, caput iustum baccho, I/a, xvi. 8. xxviii. 1. Prov. xxiii. 35.*

*Schultens renders, tanquam avide inglutita, jucunde, in-  
 fluant; ac suavi titillatione descendant in ventrem, ejusque  
 intimos recessus perlabantur atque commulcent.*

allowed to sink deep into the in-  
most recesses of the heart; and to make such lasting impressions as Proverbs are scarce ever after erased. xviii. 8.

9. He also that is slothful in his work is brother to him that is a great waster.

Again, a loiterer in business, or one who is slothful as to labour, is near a kin to him, and cannot reasonably expect better effects from his sluggish indolence, than a most profligate spendthrift can from his profuse extravagance.

10. The name of the L O R D is a strong tower: the righteous runneth into it, and is safe.

The perfections and providence <sup>10</sup> of the Ever-blessed G o d, for an asylum are as impregnable fortresses: thither in all danger the pious and righteous hath immediate recourse, and finds himself as secure as if exalted to the inaccessible eminence of the most towering hills.

11. The rich man's wealth is his strong city, and as an high wall in his own con-  
ceit.

The vain and opulent lays his <sup>11</sup> account of safety as in the strongest citadel, from his power and riches: and fondly imagines that thereby he shall be as effectually defended as if he was invironed with the highest walls.

12. Before destruction the heart of man is haughty, and before honour is hu-  
mility.

Previous to calamitous deso- <sup>12</sup> lating scenes, as blind to futurity and the fluctuating state of all human affairs, the weak mind of giddy man is observed to be uncommonly elated and arrogant: and antecedent to some unexpected promotion or exaltation is remarked a peculiar lowliness and meekness.

13. He that an-  
swereth a matter be-  
fore he heareth it,  
it is folly and shame unto him.

He that in ordinary conver- <sup>13</sup> sation replies, much more in important cases determine, before he hath heard the whole of what is to be offered; his precipitancy will be justly reckoned an instance of folly, and to render him deserving of neglect and ignominy.

- SECT. 21. *A man's virtue and spirit will support him under bodily afflictions, but the mind or spirit itself, xviii. 14.* penetrated with grief, and still more, corroded with guilt is quite intolerable: who can endure, or what can relieve it?
- 15 A considerate thinking man employs his talents, to possess himself of solid knowledge or a just discernment: and the ear of the wise and virtuous, is ever open and ready to convey fresh materials of the noblest instruction.
- 16 A man's liberal gratuities or large presents, in most places of this mercenary world, will procure him certain admission: and readily introduce him to the knowledge and favour of the most illustrious personages.
- 17 He who gives the first state of his own cause, by the management of circumstances commonly makes it appear equal and plausible: but his antagonist enters more minutely into particulars, giving a clear and full account both of what he has reported and what may be advanced on the opposite side.
- 18 The lot is ordinarily appealed to and mutually acquiesced in, as the final decision of the most perplexed and tedious debates: as laying contention to sleep: even determining what of right belongs to each of those mighty and peremptory disputants, who would otherwise never yield to one another.
- 19 Contests amongst intimate acquaintance or near relations, are commonly carried on with the utmost animosity and obstinacy: a brother
14. The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
15. The heart of the prudent getteth knowledge: and the ear of the wise seeketh knowledge.
16. A man's gift maketh room for him, and bringeth him before great men.
17. *He that is first in his own cause, seemeth just; but his neighbour cometh and searcheth him.*
18. The lot causeth contentions to cease, and parteth between the mighty.
19. *A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.*

brother, who apprehends he has a right to resent, is more apt to stand it out against all terms of reconciliation, than the strongest city against besiegers: and his quarrels long remain like the bars of a castle, which is not usually surrendered till all the out-works are taken.

20. A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

The prudence and candour of a man's expressions, will recommend him to an affluent acquaintance, and participation in their entertainments: and with the produce of his lips that is generally acceptable, shall he be provided with more than a sufficiency.

21. Death and life are in the power of the tongue, and they that love it, shall eat the fruit thereof.

Death and life, happiness and misery are actually placed in the power of the tongue; and in exact proportion as every man is best pleased to hear, of a wife and virtuous or a vicious and foolish one, shall he reap the fruit of a most lasting bliss or ruin.

22. Who so findesth a wife, findesth a good thing, and obtainest favour of the LORD.

He who findesth all he wanted in a wife, or meets with a prudent and compleatly virtuous one, in a variety of supplies experiences that he has found and possessth one of the most valuable of blessings; and hath obtained a peculiar favour of the Almighty Being.

23. The poor useth intreaties, but the rich answereth roughly.

In soliciting undeserved kindness, the necessitous and distressed with the trembling accents of a most submissive humble voice implores

<sup>d</sup> Findesth οντος signifieth, to find emphatically, in sufficiency, all he wanted, or all that can be found, so that the sense is perfect without the epithet good: which the learned Dr Kennicott would here unnecessarily supply, by authority of the Greek, Syriac, Arabic, and Vulgate. *Dissert.* Vol. II. p. 192.

SECT. 21. plores or beseeches: whereas the  
opulent and independent answers  
Proverbs in stern harsh language.  
xviii. 23.

24 The hospitable friendly man  
who hath a large acquaintance and  
his house continually crowded, if  
his fortune be not immense, must  
in course soon ruin himself: but  
there is a particular select friend  
whom he can never be too choice  
of, who will adhere to him in af-  
fection and fidelity above the gene-  
rality of the nearest relatives.

24. A man that  
hath friends must  
shew himself friend-  
ly, and there is a  
friend that sticketh  
closer than a brother.

## C H A P. XIX.

## S E C T. XXII.

*Exertions of strength or speed to be under regulations.  
Man's instability and misery the result of his own  
foolishness and impiety. Effects of riches or poverty.  
Charities a kind of loans to the Almighty. A rising  
generation promising, in proportion to their early dis-  
cipline. Punishment in readiness for profane scoffers.*

## C H A P. xix. 1.

## C H A P. xix. 1.

SECT. 22. **M**ORE respectable and truly  
honourable is the obscurest  
Proverbs person in the lowest condition, who  
xix. 1. proceeds in one plain course of re-  
gular steady virtue, than he who  
deals doubly; winds about this way  
or that in his discourse and be-  
haviour as may be most subservient  
to his selfish bad ends; and at the  
same time swims in plenty; or has  
every thing that can administer to  
luxury folly and effeminacy.

**B**etter is the poor  
that walketh in  
his integrity, than  
he that is perverse  
in his <sup>e</sup> lips, and is  
a fool.

A grow-

<sup>e</sup> Lips, Dr Kennicot has observed agreeable to an ancient  
Heb. MS. and to preserve the antithesis, that בְּפָהַל his lips  
should be read דְרַכֵּי his ways, כִּסְלָע עֲשֵׂר fool rich.  
*Dissert.* p. 509. Vol. II. p. 287.

2. <sup>f</sup> Also, that the soul *be* without knowledge, *it is not good*; and he that hasteth with his feet, sinneth.

A growing speed of motion, or *SECT. 22.*  
unrelaxed vigour of application, *without any regard to the breath* Proverbs  
or natural strength, is not fitting; xix. 2.  
not the way to succeed, nor truly  
upon the whole for man's interest:  
and he that is over hasty in his  
steps, or most precipitate in his  
measures, is in the greatest danger  
of stumbling, losing his way or  
missing his mark of happiness.

3. The foolishness of man perverteth his way; and his heart fretteth against the LORD.

A man's own unadvisednes-  
ruption or carnality hurry him on  
in the flattering and slippery paths  
of vice and ruin; and at the same  
time his heart rebelleth, and as if  
poisoned swelleth till it break with  
impious reflections against the Almighty: as if he was worse used  
than others, when the reasonable  
laws of a most equal providence  
take place; and it appears plainly  
impossible for him to stand his  
ground upon so unstable and loose  
a foundation.

4. Wealth maketh many friends; but the poor is separated from his neighbour.

Plenty of all conveniences, or the largest tides of riches constantly flowing in, usually fill the owner's habitation with crowded assemblies of professed friends: but the reduced and greatly impoverished eats a solitary morsel; is even deserted by the mercenary man who was lately most intimate with him.

5. A false witness shall not be unpunished, and he that speaketh lies, shall not escape.

Due punishments are in store for him, who bears testimony to known untruths: neither shall he by any means escape who audaciously avers barefaced falsehoods.

<sup>f</sup> □1 Schult. interprets as a substantive from the radix □11 addidit, multus, copiosus fuit: or as Golius from the Arabic, *multus erat*, abundavit aqua in puteo.

- SECT. 22.** The greatest numbers will pay homage to and insinuate themselves into the favour of men of liberal princely spirits: and almost all men are devoted to his service and interest, who maketh generous returns, or bountiful rich presents.
6. Many will in-treat the favour of the prince, and every man *is* a friend to him that giveth gifts.
7. All the brethren of the poor do hate him: how much more do his friends go far from him: he pursueth them with words, *yet* they are wanting to him.
7. All that are any way connected with, or related to the impoverished and indigent, with the change in his circumstances, commonly shew coolness and indifference to him: how much more do his dependents and table friends retreat to the greatest distance? he is instant and pressing in his talk and multiplied words, but they are all wind, vanity, and nothing.
8. He who possesseth himself of wisdom, or truly enjoyeth as his prerogative his powers of reason, shews a proper regard to the dignity of his own nature: he who most strictly observes the laws of prudence, shall obtain what he wishes for, whatever is most eligible and desirable.
8. He that getteth wisdom, loveth his own soul: he that keepeth understand-ing, shall find good.
9. He who asserts the truth of meer fictions, shall not be innocent nor exempt from deserved punishment: and he that impudently maintains downright falsehoods, shall be utterly lost and ruined, as to his character and happiness.
9. A false witness shall not be unpunished, and *he that speaketh lies shall perish.*
10. An affluence of all pleasures and delicacies is not suitable for, rather intolerable in the effeminate stupid rich: how much more shocking is it for one whom nature and education plainly designed for the lowest servitude; with the utmost insolence to trample on and lord it over, persons of the first rank and character.
10. Delight is not seemly for a fool: much less for a servant to have rule over princes.

11. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression.

Man no sooner arrives to a maturity of solid sense and prudence, than it appears in the regulation of his passions; particularly, in his prolonging time before his anger is suffered to rise: and his noblest improvement shines forth most illustriously, in behaving as if he had not observed a transgression, and entirely forgiving it.

12. The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

The burning indignation of offended majesty is most terrible, and truly resembles the growling rage of an hungry lion in rending his prey: and his gracious regard has an influence on to increase men's happiness, like the descending dew to refresh the new-mowed grass.

13. A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping.

A stupid wicked and incorrigible son, is such an exquisite and intolerable heavy and sinking grief, as at last frequently overwhelms the mind of his father; and the continual wranglings of a brawling contentious wife, are as difficult to bear, as to stand in rainy weather under the incessant droppings of the eaves of houses.

14. House and riches are the inheritance of fathers: and a prudent wife is from the LORD.

An agreeable habitation with a sufficiency of wealth, are the inheritance, which at an appointed time fathers are solicitous to put their children in possession of: but it may be esteemed a kind of heavenly heritage, and most gracious allotment of divine providence, to be joined in marriage to a woman that excels in prudence, and is compleatly virtuous.

15. Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

Sloth and indolence bring upon him who is given up to them, a kind of death-like sleep or fatal lethargy; that he takes no care of any

SECT. 22. any thing; and a remiss and negligent person who deceiveth himself,  
 Proverbs shall be destitute of the necessaries  
 xix. 15. of life.

16 He who is observant and guarded so as uniformly to act as is enjoined by the highest authority, secures his own life and soul from the greatest danger: but he who rendereth his course of life contemptible, by neglecting all just rules, shall be punished with death for it.

17 He who sheweth favour and compassion to the poor, who can never requite him, in some sense conferreteth an obligation and may expect repayment of the Almighty; and he may be perfectly secure that the good which he hath done them, shall in full measure without the least deficiency, be restored to him.

18 By all reasonable expedients restrain your son from doing wrong, or reduce him to duty and obedience, whilst there is the slightest grounds to expect the efficacy of such methods; and do not through an excessive indulgence bring yourself under the sad necessity of desiring the magistrate to execute upon him the law against rebellious incorrigible children.

19 A man who is prone to indulge his wrathful passions, in some sense may

16. He that keepeth the commandment, keepeth his own soul: but he that despiseth his ways, shall die.

17. He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.

18. <sup>s</sup> Chasten thy son while there is hope, and let not thy soul spare for his crying.

19. A man of <sup>b</sup> great wrath shall suffer

<sup>s</sup> Some interpret this passage as a caution against over-much rigour and transports of anger, with cruelty; which being dangerous in such cases ought most carefully to be avoided. And render, *but suffer not thyself to be transported to cause him to dye.* Thus the *Vulg.* *Chal.* *Paraph.* *Pagnin.* *Yatab.* &c.

<sup>b</sup> לְבָנָה is not elsewhere to be met with in the sacred pages, hence the *Masoretic* reading would substitute לְבָן in its room in the *Arabic*, as *Schultens* notes it signifies a stone, or hard, and

suffer punishment: for if thou deliver him, yet thou must do it again.

20. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21. There are many devices in a man's heart, nevertheless the counsel of the LORD, that shall stand.

22. The desire of a man is his kindness: and a poor man is better than a liar.

23. The fear of the LORD tendeth to life, and he that bath it shall abide satisfied: he shall not be visited with evil.

may be said to carry punishments SECT. 22. and miseries constantly about him, ~~and~~ for if you rescue him from danger, Proverbs you will have again and again to xix. 19. repeat it.

'Tis of the utmost consequence, 20 for you to attend diligently to advice, and to receive with pleasure as a gift, truly to congratulate and acquiesce in, whatever tends to correct your errors; that you may become wise and religious in your following days, or against your future state.

There are many close reasonings, 21 or well-concerted schemes in the mind of man; which if they be contrary to the divine scheme of wisdom and providence, shall all come to nothing: for the grand designs of the Almighty and Eternal Beings shall stand firm so as to be infallibly accomplished.

That which is principally looked 22 at, valued and celebrated in a man, is his beneficence, liberality, or generosity; but the tattered poor is in the general opinion preferable, to him who deceives their hopes, whose stock proves deficient, or who boasts of his riches yet has nothing to bestow on them.

The religious reverence and obe- 23 dience of the self-existent Being is certainly life and happiness; but he who is full of himself and lulled asleep in carnal security, evil and misery are not far from him.

## An

*and rough place, stony ground; and an hand as full of stones as it can hold: thus it might be rendered, a man who will throw stones of anger.*

- SECT. 22.** An inactive sluggish man, having Proverbs in readiness the greatest plenty of **xix. 24** delicacies, hideth his hand in the plate on which they lie; and will not even take pains to bring it back again to his mouth.
- 25** Correct with severity a scornful sneering offender; and the ridiculous silly man will, by that rough but proper usage, be led to practise more prudence: but reason with, admonish and convince an intelligent reflecting one, and he will judge of the difference of things; and distinguish in his future conduct as the true discernment of reason and conscience shall guide him.
- 26** A disorderly abandoned son, who is notoriously guilty of the most scandalous excesses, as a destroyer or robber spoileth his father; and causeth his mother, as she would fly from imminent danger, to shun the sight of him.
- 27** My son, forbear giving the least attention to that doctrine of vanities, which instead of reforming blindeth and leadeth into error and wickedness: causeth to wander from the dictates of conscience and true knowledge.
- 28** A corrupt and profligate witness illudes, and throws the utmost contempt on all the laws of equal and impartial judgment; and his mouth who makes no difference betwixt true and false, right and wrong, as swallowed up in the deepest gulph, immerses him in the grossest crimes and perfidies and the heaviest remorseless destruction.
- 24.** A slothful man hideth his hand in his bosom; and will not so much as bring it to his mouth again.
- 25.** Smite a scorner, and the simple will beware; and reprove one that hath understanding and he will understand knowledge.
- 26.** He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.
- 27.** Cease my son, to hear the instruction that causeth to err from the words of knowledge.
- 28.** An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity.

29. Judgments are prepared for scorners, and stripes for the back of fools.

Punishments stand in the highest SECT. 22. situation of calamity, or the most grievous ones are in perfect readiness for distorted Proverbs xix. 29. mocking sinners; and stripes which will bitterly pain and deeply wound it, for the back of the stupid hardened and impenitent.

## C H A P. XX.

## S E C T. XXIII.

Danger and folly, of intemperate drinking: of offending the higher powers: of contention, and of indolence. The closest reservedness penetrable by the discerning. Oftentation common, fidelity scarce. The happiness of integrity. Thrones of judgment tests of wickedness. Few duly concerned about innocence, justice, sincerity, and the divine inspection. Present pleasure of deceit how followed. Upon unanimity. Babbling. Contempt of parents. Retaliation. False weights. Vows. Royal virtues the safety of royal personages. Subject of praise in youth and in old age. Necessity of sufferings for sinners.

## C H A P. XX. I.

## C H A P. XX. I.

**W**In*e* is a mock-  
er, i strong  
drink is raging; and  
who-

**T**HE intemperate use of wine SECT. 23. renders man a profane mocker, Proverbs and of strong wine which intoxicates xx. 1.

<sup>i</sup> Strong drink, some think the ancient οινον οφύθον referred to. The drink originally used by the Hebrews was water drawn out of wells, or rivers into which they sometimes squeezed the juice of citrons and pome-granates; with it they often mixed honey; they had a sort of strong drink of which the principal ingredients were honey, dates, barley and wheat: but their chief liquor was wine, called in scripture the blood of the grape, because the red was in greatest abundance. They frequently mixed water with it for the sake of sobriety, and sometimes, to make it more palatable they infused spices into it. They preserved their wine in skins and bottles, and they usually drank it in a tridental cup, that contained about half an English pint. When the weather was exceeding hot, they used to cool their wine with snow from mount Libanus. Lew. Heb. Antiq. Vol. III. p. 221.

SECT. 23. Proverbs xx. 1. cates the brain, like the waves of the sea tumultuous and clamorous; and every one who in this instance habitually goes astray or is overseen, will have no relish for virtue, nor in any respect act soberly and wisely.

- 2 The formidable power or violent displeasure of earthly majesty may properly be represented by the devouring rage of an hungry lion: he who transgresses the laws of his country and sooffends his sovereign, does it at the peril of his life, or will prove guilty of death.
- 3 It is a man's excellence and real dignity timely to desist from frivolous wrangling debates: but every one who is rash and unadvised corrupt and vicious will be making bare the teeth, or blowing up the coals of contention.
- 4 The sluggish indolent man will not plow, so long as there remain with him any fruits of harvest; or he will take no care nor follow any labour whilst he enjoys plenty: consequently he shall ask favours, when others are able to bestow them; and when they are rejoicing in the richest plenty of autumn be destitute of every thing.
- 5 Purposes and deliberations in a man's heart, are so industriously concealed from the view of others, as to be no more visible than the bottom of the deepest waters; but a discerning prudent man, with his discourse as with buckets let down, will draw them out.
- 6 As far as is in their power, most men, each with an exalted voice will proclaim the excellence of his own whosoever is deceived thereby is not wise.
2. The fear of a king *is* as the roaring of a lion: *who* provoketh him to anger, sinneth against his own soul.
3. *It is* an honour for a man to cease from strife: but every fool will be meddling.
4. The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.
5. Counsel in the heart of man *is like* deep water, but a man of understanding will draw it out.
6. Most men will proclaim every one his own goodness: but

but a faithful man  
who can find.

own character and virtue; but who Sect. 23.  
can find one that will stand all tests ✓  
for the certainty of an inflexible Proverbs  
fidelity and probity. xx. 6.

7. A just man  
walketh in his integ-  
rity: his children  
are blessed after him.

His life and actions manifest him 7  
who is a strictly upright person,  
and are universally conformable to  
the laws of equity and integrity:  
O how happy and blessed shall he  
be! and not only he himself, but  
even his latest posterity here  
and hereafter who follow such  
rules!

8. A king that  
sitteth in the throne  
of judgment, scat-  
tereth away all evil  
with his eyes.

It is the glorious province of a 8  
monarch, seated on his throne of  
judgment, to have laws enacted  
and see them executed, which shall  
so disperse that they can never form  
schemes in concert, even as chaff  
before the wind, all the authors and  
abettors of injury and violence ma-  
lignity and mischief.

9. Who can say,  
I have made my  
heart clean, I am  
pure from my sin.

Who can without an unpardon- 9  
able presumption declare—I have  
sincerely endeavoured to practise  
virtue, truly rendered my mind  
and morals clear as crystal, unspotted  
as the fairest glass: as to any  
error sin or guilt, I am purged and  
refined to a degree of purity bright-  
ness and splendour like unmixed  
metals or polished gems.

10. Divers weights,  
and divers measures,  
both of them are  
alike abomination  
to the LORD,

Different weights, one stone for 10  
weighing money in paying, another  
in receiving; or different measures,  
one ephah to buy another to sell  
withal, whereby those, with whom  
men traffick are designedly imposed  
upon and directly injured, are alto-  
gether alike abominable in the eyes  
of a most just GOD.

SECT. 23.  
Proverbs  
xx. 11.

Even a young person in his performances acts the part of a crafty dissembler; as if his work was truly clear and perfectly equal, when he knows it to be much otherwise.

12 Whatever appertaineth to the ear and its uses, and to the eye and its seeing effectually, or answering all the good purposes of seeing or understanding; the maker of all things hath contrived and fashioned both of them, the one by the other.

13 Beware of indulging yourself in a kind of deep sleep and dronish inactivity; lest during your lifetime, your substance be turned over into the possession of your heir; clear away the mists from before your eyes, and take proper strong prospects of things; whence you will see the necessity of industry, in earnest set about it, and thereby be supplied with plenty of all necessaries.

14 It is good for nothing, it is naughty and bad, saith the possessor; but when it happens to lapse into other hands then at last he extols it as a splendid and inestimable advantage.

15 The essentials of earthly happiness, as men commonly esteem them, since they can procure most other things, are gold and heaps of jewels: but they are greatly exceeded in value, by indeed the most weighty and precious of all instruments or ornaments, viz. lips which express religious wisdom.

There

11. <sup>k</sup> Even a child is known by his doings, whether his work be pure, and whether it be right.

12. The hearing ear, and the seeing eye, the Lord hath made even both of them.

13. Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14. It is naught, it is naught, saith the \* buyer: but when he is gone his way, then he boasteth.

15. There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

<sup>k</sup> Even a child, &c. some render, marketb, distinguishes himself, by his doings. Vid. Schult. in Loc.

\* Buyer, the radix rather signifies the possessor.

16. Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

There is no injustice, hardly any <sup>SECT. 23.</sup>  
severity to one who is so inconsiderate, though you take his garment Proverbs which he should go abroad or sleep <sup>xx. 16.</sup> in, as pledge for any loan he requests, since he hath engaged to supply the deficiencies of one who is a stranger to him: and if on account of his foreignness, or being devoted to the whole tribe of strange people, you destroy his pledges.

17. Bread of deceit is sweet to a man: but afterwards his mouth shall be filled with gravel.

That bread, or those secular <sup>17</sup> goods which are the effects of a man's fraudulent dishonest arts and practices, may for the present give him pleasure; but his after reflections and their final consequences, shall be as disagreeable to his mind, as it is to his mouth to have it filled with coarse sand, or fretted and galled with little round pebble stones.

18 Every purpose is established by counsel: and with good advice make war.

Deliberations and resolutions are <sup>18</sup> commonly settled and confirmed, by the joint concurrence of numerous opinions in close counsel: and in the important and hazardous affair of war, their union cannot be too strong nor the cost too well counted.

19. He that goeth about as a tale-bearer, revealeth secrets: therefore meddle not with him that flattereth with his lips.

He who industriously seeketh for <sup>19</sup> and picketh up stories true or false, and retails them to the disadvantage of others, may properly be said to walk about revealing secrets of persons and families: therefore pretended not to have any intercourse or communion with him, that is loose and vague in his talk, or that would lead you into error by the flattery of his lips.

23. Who so curseth his father or his mother,

He who by contemptuous lan- <sup>20</sup> guage rendereth his father or his mother vile and despicable, his lamp

**SECT. 22.** shall be put out in the utmost ther, his lamp shall be put out in obscure darkness of impenetrable horrid darkness, or he shall perish in the greatest ignominy and misery.

**21.** There is an inheritance which is not acquired and possessed at first without publick censure and many curses, owing to his avarice inhumanity or iniquity who enjoys it; neither shall the end of it be blessed, honoured or happy.

**22.** How grievous soever men's ill usage or gross their injuries are, do not you declare or resolve saying—in perfect weight and measure of evil will I requite them: steadily and patiently hope and trust in Almighty God; and he as your sovereign avenger, shall undoubtedly perform whatever is expedient for your safety welfare and prosperity.

**23.** Justice in commerce is of so much consequence to the welfare of his rational creatures, that the iniquity of different weights is highly displeasing to the righteous Lord: neither is a balance which deceives and wrongs the purchaser, other than an extreme evil, and he who uses it deserving of signal punishment.

**24.** The event and success, of the strongest man's most vigorous endeavours and measures to obtain or secure prosperity, are of the Lord;

and

**21.** An inheritance may be <sup>1</sup> gotten hastily at the beginning; but the end thereof shall not be blessed.

**22.** Say not thou, I will recompence evil: but wait on the Lord; and he shall save thee.

**23.** Divers weights are an abomination unto the Lord: and a false balance is not good.

**24.** Man's goings are of the Lord, how can a man then understand his own way?

<sup>1</sup> *Gotten hastily*, the different reading here does not seem greatly to alter the sense: and whether the radix be בָּחַל to abhor, to curse or בָּהֵל to be suddenly seized with fear and terror accompanied with hurry and confusion; to be in great haste: both intimate the goods to be gotten dishonestly: at present to have evil in them; and that the issue will not be happy. The former interpretation seems to be clearer, as in the paraphrase.

and whence then should a mean <sup>SECT. 23.</sup>  
man have judgment and discretion <sup>for</sup>  
for directing his journey of life? Proverbs

25. It is a snare  
to the man who de-  
voureth <sup>that which</sup>  
is holy: and after  
vows to make en-  
quiry.

It renders a man guilty, and <sup>xx. 24.</sup>  
binds him over to a terrible judg- <sup>25</sup>  
ment, who in the warmth of his  
zeal rashly brings himself under a  
sacred obligation: and after vows  
makes cavilling, enquires with in-  
tent to elude their performance.

26. A wise king  
scattereth the wick-  
ed, and bringeth the  
<sup>m</sup> wheel over them.

A wise prince scattereth the dis- <sup>26</sup>  
turbers of society, as chaff is sepa-  
rated and dispersed by the fan in  
winnowing; and as the cart-wheel  
is turned about to break and thrash  
the corn, so will he inflict on them  
various punishments in proportion  
to their crimes.

27. The spirit of  
man is the candle of  
the LORD, searching  
all the inward parts  
of the belly.

The spiritual or rational prin- <sup>27</sup>  
ciple in man, is the candle of the  
LORD, which he hath lighted up  
and keeps continually burning, in  
order to make diligent search for  
whatever is concealed in man's in-  
most recesses; or in the thoughts  
and affections of his mind.

28. Mercy and  
truth preserve the  
king: and his throne  
is upholden by mer-  
cy.

An extraordinary beneficence <sup>28</sup>  
and inviolable truth and faith-  
fulness form, and raise a monarch to  
the highest dignity: the unshaken  
firm support of his throne is his ge-  
neral character for universal good-  
ness, or the unrivalled excellence  
of all his virtues.

29. The glory of  
young men is their  
strength: and the  
beauty

The honour wherein young men <sup>29</sup>  
usually pride themselves is their  
bodily strength, vigour, and acti-  
vity:

<sup>m</sup> Some ancient methods of punishment have been sup-  
posed alluded to in this passage. As that torturing instru-  
ment the wheel to which slaves were bound. Vid Suidas  
in τερόχος. What is referred to seems fully explained, *I/a.*  
xxviii 27 and 28.

**SECT. 23.** vity: in like manner the beauty beauty of old men  
 Proverbs and glory of the ancient are their *is* their grey head.  
**xx. 29.** hoary hairs, with the experience and  
 wisdom which accompany them.

**30.** The obstinately wicked will not 30. Then bluenes  
 be constrained to reform but by of a wound cleanseth  
 heavy sufferings: the marks of away evil: so do  
 wounds are a kind of medicine to stripes the inward  
 rub out or cleanse them from all parts of the belly.  
 superfluity of haughtiness: and  
 strokes which reach to the inward  
 parts of the belly, to produce in  
 them a better mind.

## C H A P. XXI.

## S E C T. XXIV.

*Human affections and dispensations under the divine direction. Equity more excellent than sacrifice. Effects of pride: precipitancy: falsehood: rapine: obduracy to the cries of the poor: secret gifts: iniquity: extravagance: domestick strife: strict justice: well conducted courage: the government of the tongue: lusty eager desires in the slothful. The use of regular means man's duty: events of God.*

## C H A P. xxi. 1.

**SECT. 24.** **T**HE king's heart, as his vice-  
 Proverbs gerent on earth, is in the  
**xxi. 1.** hand of the LORD; like rivers of  
 water, which in their extensive  
 winding courses fertilize a large  
 tract of country, he inclineth and  
 enlargeth it, as what is most ac-  
 ceptable to him, by the kindest in-  
 fluences of a mild and good govern-  
 ment, to protect enrich and exalt  
 the whole community.

**2.** In all men's actions they propose  
 to themselves some good, in their  
 mistaken views whereof, or atten-  
 tion

## C H A P. xxi. 1.

**T**HE king's heart *is* in the  
 hand of the LORD,  
 as the rivers of wa-  
 ter: he turneth it  
 whithersoever he  
 will.

**2.** Every way of  
 a man *is* right in his  
 own eyes: but the  
 LORD

<sup>n</sup> By the former phrase some interpret gentler corrections, the latter greater severities.

LORD pondereth the hearts.

tion to a present pleasure, at the expence of a distant greater advantage, that course frequently seemeth right, which is much otherwise; but an Impartial and Omnipotent Deity, weighth in the ~~extremest~~ balances the hearts with their affections and intentions.

3. To do justice and judgment, is more acceptable to the LORD than sacrifice.

To practise moral righteousness, even the strictest equity of universal virtue, is more excellent and important in the divine estimate, than all ceremonial observances or the most expensive sacrifices.

4. An high look, and a proud heart, and the plowing of the wicked, is sin.

An haughty disdainful look as if a man's power and wealth would carry him to scale heaven; and desires so enlarged that the riches of the whole world cannot satisfy them; and their prosperity who confound all differences of persons, things and actions, are their extreme misfortune: throw them at the greatest distance from their mark, happiness, and only hurry them to irreparable endless ruin.

5. The thoughts of the diligent tend only to plenteousness: but of every one that is hasty, only to want.

The final stated account of the acute active and diligent in business, surely stretches out beyond conveniences to abundance and riches: but of every one that is over hasty and presseth on by evil arts, it groweth less and less towards deficiencies in all respects.

6. The getting of treasures by a lying tongue, is vanity tossed

The acquisition of treasure by the indirect methods of falsehood and tricking, is that of a dissipated vapour,

Z 3

vapour,

<sup>o</sup> Plowing, the LXX. Chald. and Vulg. render <sup>נָזַע</sup> lucerna, candle, light or lamp, i. e. prosperity: which seems to be the meaning of the word in this passage: though interpreting it of the culture of land and industry as it likewise signifies might convey a natural and beautiful image.

<sup>p</sup> Vanity, literally a dissipated vapour, as smoke dispersed with the wind.

**SECT. 24.** vapour, puff of air, or levity of tossed to and ~~fro~~  
smoke which the wind disperses; of them that seek  
 Proverbs the empty acquisition of those who death.

**xxi. 6.** in the error of their ways are actually destroying themselves for it, and seeking death and eternal misery.

**7.** The spoil which the conscious disturbers of society have gained by the greatest of villanies, as carrying the burden of a child beyond the appointed time of delivery, shall be an heavy and intolerable load upon them; because they cannot endure, nor will any means influence them, to practise what is just and equal.

**8.** The way of man is most writhen and perplexed, wherein he is at every step in danger of falling and sinking under the weight, who binds fast upon his own back a bundle of the grossest enormities; but he that is pure and clean from the defilement of wickedness, whatever he has to contrive or perform is even plain and straight.

**9.** It is more eligible to be situated on a solitary corner of the house-top, and there exposed unsheltered to all changes of weather; than with a wrathful and clamorous woman, in a house where her distracting company is unavoidable.

**10.** The lust of carnal pleasure once inflamed is insatiable and most ravenous; the innocence, honour, or happiness of the most intimate friend meet with no quarter, have not the least regard shewed them from it.

**11.** When the profane and contumelious scoffer is amerced, or obliged

**7.** The robbery of the wicked shall destroy them; because they refuse to do judgment.

**8.** The way of man is froward and strange; but as for the pure, his work is right.

**9.** It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.

**10.** The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

**11.** When the scorner is punished, the simple

**Simple** is made wise: and when the wise is instructed, he receiveth knowledge.

obliged to pay a sum of money by SECT. 24. way of penalty, the silly man is sensible of his mistake, and taught Proverbs greater prudence for the future: xxii. 11. but when any thing is clearly demonstrated to the intelligent, he receives so as to improve by and observe the instruction.

**12.** The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

Even the house and flourishing state of the wicked, which has perplexed so many, afford the wise and righteous lessons of the most beneficial and important knowledge: the higher the more slippery is his situation to the ungodly professor; on account of whose vices and impieties it cannot long stand, but must inevitably fall into complete ruin.

**13.** Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

He whose hardened heart is insensible, or his narrow spirit stoppeth his ears, so that he payeth no regard to the cries of the reduced weak and low for succour: in his turn shall raise the loudest outcries, but he shall meet with no answer suitable to them.

**14.** A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

A precious and heavy gift secretly conveyed will preponderate against anger: and a present brought in the bosom — against the most fiery indignation.

**15.** It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

All instances of virtue and piety are most acceptable and delightful to a good and sincere man in their performance; whereas the perpetrators of vanity and iniquity abhor, are vexed with and in consternation at what they do.

**16.** The man that wandereth out of the way of understanding, shall remain in the

The man who incorrigibly and unwearingly deviates from the paths of virtue and true religion, fatigueth himself to a very bad purpose, for his

- SECT. 24** his lot shall be finally cast amongst the congregation of the grand herd of the *Rephaim*; or he shall for ever hereafter remain with those wicked separate souls in the depths of *sheol*; or in the lowest and most wretched part of it, where the lewd and dissolute go.
- Proverbs xxi. 16.** 17. As the ebbing-tide, his fortune as well as virtue shall continually decrease, who is entirely devoted to gaiety mirth and loose gratifications: he shall in no respect be rich, who is immoderately fond of banquets and revels.
18. As if he was a kind of atonement or substitute for him, in times of publick calamity the righteous shall escape and the wicked suffer: the man of integrity shall be delivered, and the equivocating hypocrite come in his room.
19. It is more agreeable to rest in a solitary barren desert, than to inhabit any kind of house, along with an imperious and wrangling turbulent and provoking woman.
20. There is truly desirable treasure, fragrant ointment or fatness, and the greatest abundance of all good things owing to a regular industry and frugality, in the dwelling of the wife: but an effeminate stupid man who succeeds him, in a very short time will have swallowed it all.
21. He who with an honourable and vigorous application, prosecutes the study and practice of strict justice, and the greatest excellence of all virtue; shall experience that it is not in vain, but that he finds a sufficiency or all that he wanted of life and happiness, justice, and glory.

In

17. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

18. The wicked shall be a ransom for the righteous; and the transgressor for the upright.

19. It is better to dwell in the wilderness than with a contentious and angry woman.

20. There is a treasure to be desired, and oil in the dwelling of the wife: but a foolish man spendeth it up.

21. He that followeth after righteousness and mercy, findeth life, righteousness and honour.

**22. A wise man** In all instances the prevalence <sup>SECT. 24.</sup> of a superior wisdom is conspicuous; particularly in military Proverbs affairs where it hath been observed, <sup>xxi. 22.</sup> that a single person endued with this extraordinary accomplishment, hath scaled the walls of a city, which was defended by numbers that were most mighty, as to their strength and bravery; and forced an asylum or fortrefs that seemed impregnable to surrender.

**23. Who so keepeth his mouth and his tongue, keepeth his soul from trouble.**

In setting a strict guard over his <sup>23</sup> mouth and tongue, that they utter nothing that is rash and unadvised; a man truly preserveth his life from numberless difficulties and perplexities.

**24. ¶ Proud and haughty scorner is his name, who dealeth in proud wrath.**

In the haughty and violent man, <sup>24</sup> who elated with the most swelling profane pride, rushes through every thing sacred to vice and ruin, the scorner is distinguished; and his character compleat when he is acting with the sudden fury of his utmost loftiness.

**25. The desire of the slothful killed him: for his hands refuse to labour.**

The ineffectual wish, or eager <sup>25</sup> unavailing desire is torturing and fatal to the inactive and sluggish: because his folded hands, declare the unalterable resolution of his indolent mind, never to employ himself in any instance of regular industry to gratify it.

He

<sup>¶</sup> Schultens deriving 'נָזַן' from the Arabic Radix 'نָזַן', supposes an allusion in this passage to an heap of sand, which being undermined and hollowed with a flux of water falls down: and that the image is expressive of the highest degree of impotent arrogance and perfidious vapouring insolence.

- SECT. 24.** He all the day long most earnestly desireth or greedily coveteth, the **Proverbs** property or delicacies of others: **xxi. 26.** but he who does what is just, and provides things honest in the sight of all men; bestows his labour, and relaxes not but exerts his utmost strength for those purposes.
- 27** The ceremonial observances and most costly sacrifices of the ungodly and impenitent, are deserving of an universal abhorrence: especially when they are performed, as it were, to corrupt the Deity and varnish or patronize some intended villainy.
- 28** He who for injurious purposes attests and most solemnly confirms known falsehoods shall be lost and for ever perish: but the sincere man who is sacredly obedient to pure simple truth, speaketh with such emphasis and authority weight and steadiness, as never to be confounded.
- 29** An impious unjust man in order to maintain his cause, determineth himself to be of a bold fierce and daring temper and aspect: but the virtuous and sincere settleth the course of his life upon a firm basis of truth and equity.
- 30** There is no wisdom, no prudence, no forming of schemes, that are likely to be effectual, in opposition to the Almighty; nor indeed without his protection and observing the laws of his providence.
- 31** Military preparations are made, and the war-horse regularly trained for the day of battle, and on account
- 26.** He coveteth greedily all the day long: but the righteous giveth and spareth not.
- 27.** The sacrifice of the wicked *is* abomination: how much more *when* he bringeth it with a wicked mind?
- 28.** A false witness shall perish: but the man that heareth speaketh constantly.
- 29.** A wicked man hardeneth his face: but *as for* the upright, he directeth his way.
- 30.** There is no wisdom, nor understanding, nor counsel against the Lord.
- 31.** The horse *is* prepared against the day of battle; but safety *is* of the Lord.

count of his strength, speed, and **SECT. 24.**  
ardour greatly relied on ; but safety **xxi.**  
is of the **LORD**, and only from his **Proverbs**  
regard and inspection. **xxi. 31.**

## C H A P. XXII.

## S E C T. XXV.

*Reputation above riches. Rich and poor equal as to their common maker. Reward of humility and piety. Danger from moral distortion. Early religious tinctures commonly impressive and lasting. Vanity the fruit of iniquity. A bountiful eye blessed. Upon delicacy of sentiment : And the divine inspection.* Ver. 1—17.

## C H A P. xxii. I.

**A** good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

2. The rich and poor meet together : the **LORD** is the maker of them all.

3. A prudent man foreseeth the evil, and hideth himself : but the simple pass on and are punished.

## C H A P. xxii. I.

**A** Virtuous character, the effect **SECT. 25.** of worthy actions, is invaluably excellent, far beyond all Proverbs heaps of riches ; and men's favour- **xxii. 1.** able regards or kind respects which continually improve are preferable to, and have sometimes produced greater plenty, than silver and gold which perish in the using.

Wherever there are rich there are likewise poor persons : every day they meet each other, and by mutual wants are inseparably connected : they have all one common Creator and Almighty **LORD**, which should unite them in affection, as they necessarily are — in their situations and interests.

An experienced and dextrous **3** man in the conduct of affairs, observes with a particular attention an approaching evil or calamity, and withdraws himself to some place of security and protection : but the silly and careless pass on thoughtlessly without once stopping to reflect or consider, till their purses suffer

SECT. 25. suffer, in the heavy contributions  
they are laid under.

- Proverbs** The natural effect and final  
**xxii. 3.** reward of meekness or humbleness of mind, which is a noble branch and may denote the whole of a religious character, is riches and honour, life, and happiness.
- 5** Thorns and snares, perplexities, dangers, and distresses infest the winding course wherein the double-dealing man walketh; to entangle others and at last involve and destroy himself: he who taketh due care of himself, will keep at the greatest distance from them.
- 6** As the mouths of infants are moistened, and gradually accustomed to wholesome diet; so from the earliest dawn of reason, do you offer something of good doctrine, proper to their palates, for the minds of youth to relish, in the way of directing their conduct; and to the last stage of decrepit age they will not erase what was then instilled, nor turn into a different course than was first shewed them.
- 7** The wealthy and powerful, as a master over his slave, exercises dominion and authority over the impoverished and necessitous; and he who in a pecuniary loan is obliged to another, until it is discharged is no better than his servant, who hath conferred the obligation.
- 8** He who practises iniquity shall suffer the punishment due to it, and there is no doubt, when the probation is ended and the rod shall rage, but his misery will be in full proportion.
- 4.** By humility and the fear of the Lord are riches, and honour, and life.
- 5.** Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.
- 6.** Train up a child in the way he should go: and when he is old, he will not depart from it.
- 7.** The rich ruleth over the poor, and the borrower is servant to the lender.
- 8.** He that soweth iniquity, shall reap vanity: and the rod of his anger shall fail.

9. He that hath  
a bountiful eye shall  
be blessed: for he  
giveth of his bread  
to the poor.

He that cherishes in himself a SECT. 25.  
liberal and beneficent disposition, shall have the best wishes of others Proverbs  
for his welfare and prosperity : xxii. 9.  
since in their extreme necessity he  
retrenches expences upon himself,  
and gives unto the starving out of  
that portion, which was provided  
for his own present subsistence.

10. Cast out the  
scorner, and conten-  
tion shall go out;  
yea, strife and re-  
proach shall cease.

Banish him your society who <sup>10</sup>  
mocks and flouts, and along with  
him wrangling debates themselves  
shall go out; indeed there will a  
total cessation of every thing that  
is litigious, ignominious, and vile.

11. He that loveth  
pureness of heart,  
*for the grace of his*  
lips, the king *shall*  
*be* his friend.

He who is an admirer and <sup>11</sup>  
ficient in the noblest refinements  
of the mind, purity of affections  
and shining brightness of sentiments;  
for the attractive ornaments  
they give to his discourse, the grand-  
est personages even the king him-  
self shall desire his intimacy, or  
converse with him as a favourite.

12. The eyes of  
the Lord preserve  
knowledge, and he  
overthroweth the  
words of the trans-  
gressor.

The divine Omnipotence and <sup>12</sup>  
Providence are peculiarly attentive  
to the preservation of men, who  
cultivate and excel in sacred know-  
ledge; on the other hand, it is so  
ordered in his laws of government,  
that the treachery and perfidious-  
ness of deceivers's own words, place  
them in so loose and slippery a situa-  
tion, that they cannot stand but  
soon fall into ruin.

13. The slothful  
man saith, there is a  
lion without, I shall  
be slain in the streets.

There are no pretexts so imper- <sup>13</sup>  
tent or extravagant, but the  
slothful man has recourse to them  
to avoid action and business; and  
rather than execute any commis-  
sions, can imagine to himself such  
dangers, as if lions were every  
where out of doors; and if he ven-  
tured

SECT. 25. tured abroad, he should certainly  
 be killed by one or other of them,  
 Proverbs even in the midst of the streets.

xxii. 13. No living being is more hazard-

<sup>14</sup> ed by the deepest pit in the road, than man is by the flattering speeches of an adulterous woman: surely he must be forsaken and accursed of the L O R D , who is so wretchedly infatuated as to fall into this pernicious snare.

<sup>15</sup> Though a kind of coarseness and indelicacy as to virtue and moral science, seem bound so fast to the heart of a youth, as to hinder his faculties from operating; yet the rod of timely admonition, and prudent dispassionate correction, will loosen its hold and throw it at the greatest distance from him.

<sup>16</sup> He who exacteth of and oppresseth the reduced and destitute, shall pay full interest, large usury, in being obliged to support him whom he has ruined: and he who maketh presents to the opulent, to gain their favour, corrupt their judgment, or become possessed of their fortunes, shall only more impoverish and actually beggar himself.

<sup>14.</sup> The mouth of strange women is a deep pit: he that is abhorred of the L O R D , shall fall therein.

<sup>15.</sup> Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him.

<sup>16.</sup> He that压迫the poor to increase his riches, and he that giveth to the rich shall surely come to want.

## S E C T . XXVI.

*Advantages of attending to religious wisdom. The Lord the avenger of the poor. Wrathful persons dangerous associates. Ancient boundaries not to be removed. Exaltation from dispatch of business. Ver. 17, to the end.*

CH A P . xxii. 17.

SECT. 26. PREPARE, O my son, and as  
 Proverbs it were stretch out your ear to  
 xxii. 17. hear

CH A P . xxii. 17.

BOW down  
thine ear, and  
hear

\* This is styled the second part of *Proverbs*: is it not rather an interruption to the proverbial sentences: and a connection observable for several subsequent chapters.

hear the words of the wise, and apply thine heart unto my knowledge.

hear instruction; express the utmost regard to the discourse of eminently, <sup>26.</sup> wife, and virtuous men; as placing Proverbs them beside or under some object, concern your faculties and best affections about, and determine all your thoughts and actions by, true knowledge and the laws of reason and conscience.

18. For it is a pleasant thing if thou keep them within thee; they shall withhold be fitted in thy lips.

For nothing can afford you so <sup>18</sup> entire a satisfaction and exquisite a pleasure, as they will do when they once regulate your whole mind, and are strictly observed in the inmost recesses of your heart: they shall moreover be set right in your lips; or settled and ready upon all occasions to communicate to others.

19. That thy trust may be in the LOR D. I have made known to thee this day, even to thee.

In order that you may lay a solid <sup>19</sup> foundation for an unshaken lasting confidence in the Eternal LOR D GOD; I have this day clearly and fully declared to you, whatever is expedient for that important purpose: even to you whoever you are, that shall hear or read my discourses.

20. Have not I written to thee excellent things in counsels and knowledge.

Have I not described, as con- <sup>20</sup> joining them with a three-fold cord, which is not easily broken, matters which are closely connected and supremely important; in forming designs and effectually knowing, so as to answer all the ends and reap all the fruits of knowledge.

21. That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee.

That I might make you per- <sup>21</sup> fectly acquainted with the utmost exactness and precision, as if they were weighed in the nicest balances, of the words of truth; that you may be able to give satisfactory answers, concerning those words which are esteemed truth and firm footing,

**SECT. 26.** *footing, by them who send to you  
as a kind of oracle positively to de-  
Proverbs termine them.*

- xxii. 21. Take not away by force the poor man's property, because he is already wasted in strength or substance therefore unable to defend himself; neither crush or condemn in courts of judicature the persecuted injured poor.
22. Rob not the poor, because he is poor: neither oppress the afflicted in the gate.
23. For the **LORD** as their patron by his judgments will stand up most vigorously to defend their cause, against all adversaries; and will cause them finally to be deluded out of their souls and happiness, who as hood-winking, by their wretched chicaneries have cheated them of their rights.
24. Beware of entering into society with him who is remarkably addicted to passion or anger: and do not intimately converse with the choleric, whom the most violent wrath frequently transports into fury and madness.
25. Left by a close acquaintance with him you insensibly contract a similarity of outrageous temper and manners; and by transgressing all laws of decency become liable to punishment and misery.
26. Let daily experience of the evil consequence, prevent you from striking hands with other people's creditors, or giving security for the payment of money lent them.
27. If in your circumstances, the necessaries of life are all that in strictness you command, or if you have nothing that you can well spare in order to discharge the debt, which in all probability if you
23. For the **LORD** will plead their cause, and spoil the soul of those that spoiled them.
24. Make no friendship with an angry man: and with a furious man thou shalt not go.
25. Left thou learn his ways, and get a snare to thy soul.
26. Be not thou one of them that strike hands, or of them that are sureties for debts.
27. If thou hast nothing to pay, why should he take away thy bed from under thee.

you engage you will be obliged to SECT. 26.  
do, why should you distress your- self; or put it into another's power Proverbs  
to deprive you of a bed to repose xxiii. 27.  
on.

28. Remove not  
the ancient landmark,  
which thy fa-  
thers have set.

Remove not, in order to enlarge <sup>28</sup>  
your own possessions, the landmark  
or boundary out of the place where  
it has long stood, and where of  
right it ought to stand; your an-  
cestors having fixed it there, for  
ascertaining the limits of their pro-  
perty to all succeeding generations.

29. Seest thou a  
man diligent in his  
business; he shall  
stand before kings,  
he shall not stand  
before mean men.

Have you carefully observed a <sup>29</sup>  
man active and expeditious in the  
dispatch of business, and how it has  
advanced him? such a one shall  
doubtless stand as an attendant up-  
on a prince and the object of his  
favour; his situation cannot be  
amongst people of a mean and ob-  
scure condition.

## C H A P. XXIII. S E C T. XXVII.

*Cautions, respecting behaviour at the tables of the great.  
Avarice. The provision and invitation of the stingy and  
sordid. Discourse to fools that pervert it. Removing  
boundaries. Discipline of youth. Their improvement  
by it; and avoiding the company of drunkards gluttons  
and harlots.*

C H A P. xxiii. 1.

**W**HEN thou  
fittest to eat  
with a ruler, consider  
diligently what *is*  
before thee?

2. And put a <sup>s</sup>  
knife to thy throat,  
if

C H A P. xxiii. 1.

**W**Henever you happen to be SECT. 27.  
honoured with a place at the table of a man in authority; weigh Proverbs  
what is before you, in the exactest xxiii. 1.  
balances of an impartial and most  
discreet mind.

And let the solemn awe of the <sup>2</sup>  
person present, like the danger of  
instant

\* *Knife*, some interpret a person that stinteth the con-  
sumption of provisions: rendering thus — *And set a stinter  
over*

**SECT. 27.** instant death, lay the strongest re-  
 straints upon you; if you be a man  
 Proverbs addicted on all other occasions,  
 xxiii. 2. eagerly and plentifully to gratify  
 your natural appetites.

3 Be not seized with an ardent de-  
 sire, of his richest delicacies or  
 high-seasoned dishes: which if you  
 eat to excess they may deceive, and  
 so far from nourishing prove per-  
 nicious food.

4 Do not gape and pant with in-  
 satiable wishes and perpetual hard  
 labour, to acquire immense heaps  
 of unprofitable wealth: out of re-  
 gard to your intelligent powers and  
 their nobler views utterly forbear,  
 or quite desist from the vain pursuit.

5 Is it not the reverse of reason and  
 wisdom that you should make your  
 eyes fly eagerly, roll with avidity,  
 or grow dim with looking at that  
 which will continually lessen to the  
 sight; and shortly be nothing at  
 all that you can reap the least be-  
 nefit from: for whatever riches  
 you acquire, as making themselves  
 wings, will altogether vanish, as  
 a soaring eagle in its circling flight  
 towards the exalted heavens.

6 Enter not into friendship and in-  
 timacy with, nor make use of his  
 table, who is of an invidious avari-  
 cious or niggardly disposition; suffer  
 not

3. Be not desirous  
 of his dainties: for  
 they are deceitful  
 meat.

4. Labour not to  
 be rich: cease from  
 thine own wisdom.

5. Wilt thou set  
 thine eyes upon that  
 which is not? for  
 riches certainly make  
 themselves wings,  
 they fly away as an  
 eagle towards hea-  
 ven.

6. Eat thou not  
 the bread of *him*  
 that hath an evil  
 eye; neither desire  
 thou

*over thy throat*, one that shall look after you, and appoint  
 what and how much you are to eat, *if thou art a man given  
 to appetite*, and canst not govern thyself.

Schultens renders, *quippe cultrum admoneris gutturi tuo, si  
 præturgens flatu sis.* The whole has been explained in a  
 beautiful allegory of an unbounded ambition swelling the  
 mind: of its hazards; and total disappointment by the royal  
 displeasure.

thou his dainty meats. not your appetite to be excited with Sect. 27.  
his choicest rarities or most delicious meats. Proverbs

7. For as he thinketh in his heart, so is he; eat and drink faith he to thee, but his heart is not with thee.

For as he is vile and sordid in xxiii. 6.  
his heart so is he in all his actions; 7  
or as he abhors his own natural  
desires and can scarce afford them  
common necessities, so is he to  
those of others: he indeed invites  
you to eat and drink, and all the  
while his heart is in the utmost  
agitation, lest you should not refuse  
his offers.

8. The morsel which thou hast eaten, shalt thou vomit up, and lose thy sweet words.

As if his sweetest morsels were<sup>8</sup>  
the most unwholesome food, that  
the stomach could by no means  
digest, you shall most sincerely  
wish you had not been present at  
his entertainment; and mar all the  
compliments you bestowed upon  
him, by the reflections you shall  
afterwards make upon his mean  
grovelling spirit.

9. Speak not in the ears of a fool; for he will despise the wisdom of thy words.

Speak not in order to admonish<sup>9</sup>  
or instruct him, in the ears of a  
stupid and incorrigible fool: for  
whatever excellence of wisdom  
there is in your words, as rending  
them in pieces, he will throw the  
utmost neglect and contempt on  
them.

10. Remove not the old land marks: and enter not into the fields of the fatherless.

Remove not from its usual place<sup>10</sup>  
the boundary of lands which has  
stood there for ages; and do not  
seize to appropriate to yourself any  
part of that ground, which belongs  
to orphans.

11. For their Redeemer is mighty; he shall plead their cause with thee.

For however unable they are to<sup>11</sup>  
defend themselves, their Redeemer  
or Vindicator is in a prevailing  
degree strong, and his power irre-  
sistible; he shall controvert the mat-  
ter with you their antagonist.

- SECT. 27.** Make your heart come under  
the influences of discipline, or keep  
 Proverbs your mind constantly open to the  
**xxiii. 12.** convictions of reason; and your  
 ears to the directions of true know-  
 ledge, or the dictates of conscience.
- 13.** Refrain not, from an excessive  
 fondness, to administer suitable  
 checks and severities to the wilful  
 errors of a young person: when you  
 shall smite him with the rod of due  
 correction, he shall not remain  
 evil and foolish, nor finally be de-  
 livered over to an untimely death  
 as a deserved punishment.
- 14.** By early restraints and chastise-  
 ment you will prevent his childish  
 faults from becoming criminal  
 habits and exposing him to future  
 condemnation; so may truly be  
 said to rescue his soul from eternal  
 destruction in the place of separate  
 spirits, to which his uncurbed and  
 unsubdued offences would in all  
 probability precipitate him.
- 15.** My dear son, if by this or any  
 other expedient, your heart shall  
 be rendered substantially wise and  
 virtuous, my end is answered: my  
 heart shall be truly pleased and  
 joyful, even I myself fully satisfied.
- 16.** Yea, my inmost thoughts and  
 closest reflections shall be accompa-  
 nied with exultation and triumph,  
 when your lips shall declare the  
 plainest truth, the noblest rules of  
 an impartial equity.
- 17.** Let not your heart grow hot  
 with indignation against those who  
 deviate from the mark of virtue  
 and happiness; but rather with a  
 becoming zeal to attain to it  
 yourself, and to be continually  
 obser-
- 12.** Apply thine  
 heart unto instruc-  
 tion, and thine ears  
 to the words of  
 knowledge.
- 13.** Withhold not  
 correction from the  
 child: for if thou  
 beatest him with the  
 rod, he shall not die.
- 14.** Thou shalt  
 beat him with the  
 rod, and shalt de-  
 liver his soul from  
 hell.
- 15.** My son, if  
 thine heart be wise,  
 my heart shall re-  
 joice, even mine.
- 16.** Yea, my reins  
 shall rejoice, when  
 thy lips speak right  
 things.
- 17.** Let not thine  
 heart envy sinners:  
 but be thou in the  
 fear of the Lord all  
 the day long.

observant of all God's command- SECT. 27.  
ments.

18. For surely there is an end, and thine expectation shall not be cut off.

For there is the solideſt ground Proverbs  
of reason to believe the existence xxiii. 17,  
of future a ſtate; and your expecta- 18.  
tion of a reward in it ſhall not be disappointed: whereas all their hopes at the end of this life ſhall periſh.

19. Hear thou, my ion, and be wife, and guide thine heart in the way.

Whatever others do, O my ſon, 19  
do you give diligent attention and become truly wife; and keep your affections and resolutions in the direct road of virtue and piety to happiness and perfection.

20. Be not amongſt wine - bibbers: a- amongſtriotous eaters of flesh.

Frequent not the company, of 20  
devourers of wine: be not of the number of gormandizers of fleshmeat; meerly to ſatisfy their own enormous luſt.

21. For the drunkard and the glutton ſhall come to poverty: and drowsineſs ſhall clothe a man with rags.

For the devourer and gorman- 21  
dizer ſhall be ſtript of all property or poſſeſſion, they inherit from their ancestors: and the drowsy and ſluggiſh covered only with tattered garments.

22. Hearken unto thy father that begat thee, and despife not thy mother when ſhe is old.

Shew all proper duty and obe 22  
dience to your father, whom you are obliged to for whatever you are as to happiness and exaltation of condition: and when the burden of declining years is upon your mother, add not the ſtill greater one of your contumely and iuſt.

23. Buy the truth, and ſell it not; also wiſdom instruction, and understanding.

As purchasing the moſt valuable poſſeſſion for your own peculiär 23  
benefit, procure at any rate truth, and for ever enjoy it, never diſpoſe of, or ſuffer it to be alienated from

A a 3 you:

<sup>c</sup> *Buy*, the radix ſignifies *to poſſeſſ*, ſo that it may properly be interpreted buy as a peculiär inheritance or inalienable poſſeſſion.

SECT. 27. you : also religious wisdom, moral discipline, and the most perfect Proverbs discretion.

xxiii. 23. The father of him who in the

24 general course of his life observes the laws of truth, right, and goodness, as leading dances shall in bodily gestures express his uncommon joys: and he whose instructions have produced the noblest fruit of religious wisdom in his off-pring, on the happy occasion shall exult in raptures.

25 Your virtue and piety will be solid ground of equal exhilaration to both your parents; and particularly she who had the care of forming your mind, in the feeblest state of tender infancy, will be most highly delighted.

26 My son, grant me in favour of virtue the inclinations and best affections of your heart; let the eyes of your mind be exercised in and habituated to run in my course, or observe my laws.

27 Particularly, that you may be guarded against lewdness and debauchery, wherein there is the greatest danger: for following the company of prostitutes is like falling into a deep clay-pit in which you keep continually sinking: and of adulteresses whether of foreign or Jewish extraction, — like a narrow pit or well of water, wherein you can scarce avoid being swallowed up and drowned.

28 As lying in ambush, or laying a snare to rob or spoil, after the manner of a hook or drag, wolfs talons or lions teeth, she carrieth away suddenly and violently; amongst

treach-

24. The father of the righteous shall greatly rejoice: and he that begetteth a wife child shall have joy of him.

25. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26. My son, give me thine heart, and let thine eyes observe my ways.

27. For an whore is a deep ditch; and a strange woman is a narrow pit.

28. She also lieth in wait as for a prey, and increaseth the transgressors among men.

treacherous perfidious men she col. SECT. 27.  
le~~ft~~eth a large assembly for destruc- Proverbs  
tion.

30. Who hath <sup>u</sup> woe? who hath <sup>w</sup> sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

Who is incident to this calamity, or most likely to be under the influence of an unbridled lust? Who is delighted in and most eager after criminal indulgences? Who is remarkable for peevish obstinate contests and wrangling? Who is ridiculous for the vagaries of an extravagant rattling noisy conversation? Who readily mixeth in quarrels and giveth and receiveth wounds without any just occasion? Whose eyes and whole complexion are inflamed and carbuncled?

30. They that tarry long at the wine, they that go to seek mixt wine.

They who spend whole nights in excessive drinking of wine; who are most skilful in mixing the purest wine to suit it to the nicest palate.

31. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth it self aright.

Look not with a sparkling eye and longing desire upon wine that is strong bodied and shining red, when it giveth its glowing radiance in the cup; when as walking upright in them, it most pleasingly tingles through the veins, and inspires fresh vigour and fiery heat.

32. At the last it biteth like a serpent, and

For how tempting soever it may appear, in the end it biteth like a serpent or common snake, infusing venom into the blood, which preyeth upon the vitals and destroyeth

A a 4

the

<sup>u</sup> Woe, 'נַּזֵּן Schultens derives from נַזֵּן, to desire earnestly, to have strong affections, to long for or lust after, which seems best to connect with the preceding verse.

<sup>w</sup> Sorrow, Taylor renders languishment, as in Job xli. 22. Languishment is turned into sprightly motion, i. e. at his appearance the faint and weak run away with life and spirit.

SECT. 27. the man ; and pricks, swells, and <sup>and</sup>  
bursts asunder, like the incurable  
 stingeth like an adder.

Proverbs wound given by the most poison-  
 xxiii. 32. ous of all serpents, even the basi-  
 lisk which is said to kill with its  
 breath.

33 Your eyes will look with lasci-  
 vious desires after adulteresses ; and  
 your heart design or resolve upon  
 what is plainly subversive of all  
 truth virtue and piety.

34 Yea, in the verruginous giddy  
 state of your intoxicated head, you  
 shall be turned round, like one  
 who lies in the cabin of a ship,  
 tossed by a violent storm in the  
 midst of the sea ; and in your con-  
 dition of insensibility or profound  
 sleep, shall be no less exposed to  
 danger, than he would be, who  
 sunk into rest above the sail-yard,  
 or at the top of the mast where the  
 cordage is fastened or even the  
 pendants fly.

35 My bottle companions, you  
 shall say, by making me drunk are  
 plainly conquerors, but I have re-  
 ceived no desperate wounds ; by  
 loading me with wine they have  
 certainly beaten and demolished  
 me ; but I am sensible of no harm :  
 when I shall have slept out my dose  
 I will risk another engagement,  
 and in order to it will enquire for  
 them.

33. Thine eyes  
 shall behold strange  
 women, and thine  
 heart shall utter per-  
 verse things.

34. Yea, thou  
 shalt be as he that  
 lieth down in the  
 midst of the sea, or  
 he that lieth upon  
 the top of the mast.

35 They have  
 stricken me, ~~shalt~~  
~~thou say~~ and I was  
 not sick ; they have  
 beaten me, and I  
 felt it not : when  
 shall I awake ? I  
 will seek it yet a-  
 gain.

\* <sup>וְנִזְבֵּחַ</sup> Schultens renders from the Arab, Shall cleave or  
 burst the liver : but why, faith Taylor, the liver more than  
 any other part ? And Bochart by adder understandeth the  
 basilisk. Hieroz. L. III. C. x. P.

## C H A P. XXIV. S E C T. XXVI I.

*Those that in the injury and ruin of others are destroying themselves, no objects of envy. Various substantial advantages of virtue and wisdom. Innocence in danger, at all events to be relieved. Integrity in distress not therefore to be spoiled. An enemy not to be insulted over. Authority both divine and human to be submitted to, and civil innovators abhorr'd. The protection of iniquity exposes to the publick resentment. Retaliation not to be practised. Remarks on the effects of indolence and slothfulness.*

## C H A P. xxiv. 20.

**B**E not thou envious against evil men, neither desire to be with them.

2. For their heart studieth destruction, and their lips talk of mischief.

3. Through wisdom is an house builded, and by understanding it is established.

4. And by knowledge shall the chambers be filled with precious

## C H A P. xxiv. I.

**B**E not struck with admiring ~~e-~~ SECT. 28. ~~mulating~~ views of the riches ~~and~~ <sup>xxiv. 1.</sup> and prosperity of tyrants and op. Proverbs pressors; neither cherish any long-  
ing desires to be upon a level with, or enjoy the like circumstances.

For their heart is filled with the 2 warmest zeal to subvert others, which shall return upon themselves: and their discourse is resolute as to labour sorrow and destruction for them, which shall fall with the greatest violence upon their own guilty heads.

Whatever they gain, hath no- 3 thing of solid weight stability or certainty in it: whereas by observing the laws of religious wisdom, it hath frequently happened, that so much wealth hath been acquired, as hath enabled its industrious owner to build himself an agreeable habitation: and by his prudence he hath settled it upon a firm and lasting foundation.

And by knowledge which has 4 produced all the happy fruits of virtue, the several apartments have been

**SECT. 28.** been abundantly furnished with precious and pleasant riches.  
 Proverbs that kind of riches which is durable truly valuable and nobly de-  
**xxiv. 4.** lightful.

- 5 A truly wise and solid man is all vigour and resolution ; yea, a man of conscience and principle will himself act with the greatest spirit and steadiness, and inspire all under his influence with undaunted courage.
- 6 For with the sober advice of true wisdom you shall make war with advantage and success : and a prudent reservedness in him who consults, seldom fails of safety and prosperity.
- 7 As out of his reach by being placed on an eminence, all kinds of true wisdom are above the capacity or beyond the attainment of the stupid and senseless : he shall not be able to speak with any reputation in a court of judicature or place of publick concourse.
- 8 He who adjusts the whole account, or is most ingenious in contriving how to do evil or be wicked ; all the reputation that can ever justly accrue to him from thence, is only that he is a master of mischievous low cunning : an adept in audacious vile wickedness.
- 9 The utmost subtlety of folly and stupidity, is so much farther to deviate from the grand mark of duty and happiness : and the malicious scorner of virtue and religion, is a reproach to human nature, and an abomination to every man.
- 10 If you should grow remiss or any way relaxed, in the day when pressing
5. A wise man is strong, yea, a man of knowledge increaseth strength.
6. For by wise counsel thou shalt make thy war : and in the multitude of counsellors there is safety.
7. Wisdom is too high for a fool : he openeth not his mouth in the gate.
8. He that deviseth to do evil, shall be called a mischievous person.
9. The thought of foolishness is sin : and the scorner is an abomination to men.
10. If thou faint in the day of adversity,

sity, thy strength is small. pressing evil or hard adversity is SECT. 28. upon you ; that adversity itself will ~~turn~~ as it were new brace your nerves ; Proverbs and the necessity of affairs collect xxiv. 40. and strengthen you.

11 and 12. If thou forbear to deliver ~~men~~ that are drawn unto death, and those that are ready to be slain : If thou sayest, behold, we knew it not : doth not he that pondereth the heart consider it ? and he that keepeth thy soul, doth not he know it ? and shall not he render to every man according to his works ?

Religion, justice, and even the publick safety, require you instantly to rescue those who are innocently condemned, and in a just cause upon the point of being hurried to a violent death : neither would the heaviest vengeance be undeserved, if you refrained or so much as delayed a moment to do it : and as to any idle frivolous pretences afterwards, or your saying, behold ! we did not know this : doth not he that in equal balances weighs the heart, doth not he judge accurately ? and he who strictly observes your soul, doth not he clearly discern ? and will he not make repayment to man suitably ?

13. My son, eat thou honey, because it is good ; and the honey-comb, which is sweet to thy taste :

My son, you have no natural appetite planted with the design that it should be starved, nor innocent pleasure that you are debarred : eat honey because it is acceptable, and the purest droppings from the honey-comb, which you experience to be deliciously sweet to your palate : only be temperate and no law is offended :

14. So shall the knowledge of wisdom be unto thy soul : when thou hast found it : then there shall be a reward, and thy expectation shall not be cut off.

For the momentary gratification of your bodies, you indulge them these repasts ; in like manner think, that pleasure is annexed to religious wisdom, for your nobler minds, if you shall attain to it : that there is the solidity or certainty of a future state : and that your strongest hopes of the highest

SECT. 28. highest happiness in a life to come,  
 ————— shall not be disappointed.

**Proverbs** Lay not snares, or form not evil  
**xxiv. 14.** designs, O injurious wicked man,  
**15.** against the settled peaceable habitation of the just and good: lay not waste the place where he daily lies down for rest and sleep.

**16** Neither is their ground of success in doing it from any present calamities he may labour under: for a truly virtuous man shall be observed frequently to fall into affliction and adversity, and as frequently rise again to comfortable easy circumstances: but the ungodly and impenitent shall sink down into the greatest misery, and shall stick fast or remain for ever there.

**17** When misfortunes or distresses happen to him, that has acted the part of an inveterate enemy, do not you rejoice; and when he meets with some disaster trouble or ruin, let not your heart exult upon the sad occasion.

**18** Lest if you do cruelly triumph, the great and good God, who afflicts not any of his offspring willingly, should observe; and it highly displease him; and he convert the violence of his anger from continuing upon him, unto yourself.

**19** Suffer not yourself to be warmed with resentment, or rage with indignation against the ill-natured malignant and mischievous; neither be you inflamed with a violent affection of jealousy at their sharing the honours or enjoyments of

**15.** Lay not wait, O wicked *man*, against the dwelling of the righteous: § spoil not his resting-place.

**16.** For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

**17.** Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.

**18.** Lest the *LORD* see it and it displease him, and he turn away his wrath from him.

**19.** Fret not thy self because of evil *men*, neither be thou envious at the wicked.

§ *Spoil not, &c.* some render, *invade not his bed, make not his bed your prey, i. e. debauch not his wife.*

of this world, who make no difference betwixt right and wrong. Sect. 28.

20. For there shall be no reward to the evil man, the candle of the wicked shall be put out.

For there shall not be an after-state of any advantage to the hateful and malicious; as a candle being extinguished grows black and dark, all the prosperity of the wicked and incorrigible shall end in gloominess obscurity and misery. Proverbs xxiv. 19.

21. My son, fear thou the LORD, and the king: and meddle not with them that are given to change.

My son, pay due reverence to the most high God, and to your earthly governor, being his vicegerent: and mix not yourself with the factious and unsteady, who are never long content with any administration; but always contriving innovations, or promoting revolutions.

22. For their calamity shall rise suddenly, and who knoweth the ruin of them both.

For the terrible resentment of injured majesty, like the heaviest calamity, shall suddenly arise to crush and ruin them: and who can form adequate ideas of that fatal stroke, which must instantly dissolve all their force, when both Almighty GOD and the greatest of men are offended.

23. These things also belong to the wise. It is not good to have respect of persons in judgment.

Wise men will moreover esteem it an essential branch of their character to attend to the following instructions. It is not reasonable or fitting in courts of judicature, where equity only ought to be regarded, to distinguish with favour the faces or the persons of men: and shew more regard to accidental circumstances than the merits of cases.

24. He that saith unto the wicked, thou art righteous; him shall the people

In this manner of procedure, he that declareth publickly unto the unjust, You are righteous; or I pronounce sentence as if you were; him shall the people mark with peculiar

**SECT. 28.** peculiar dishonour or ignominy ; ~~play~~ curse, nations whole nations shall consider him shall <sup>2</sup> abhor him.  
**Proverbs** as the object of their warmest re-  
**xxiv. 24.** sentment, and in bitter language express their highest detestation.

**25** But to those equal and impartial magistrates who clear the innocent, convict the guilty, and make the wicked sensible of their faults by sufferings ; they shall raise acclamations expressive of the greatest pleasure : or shall wish to them the longest life with all instances of honour happiness and prosperity.

**26** All will submit to, and as if his lips were defended with invincible armour, his discourse shall prevail, who answers in terms that are strictly conformable to the rules of truth and equity.

**27** With an inviolable integrity, use prudence, method, and an orderly disposition in all your affairs : as in building an house, you provide suitable materials for the work abroad ; construct them in the manner that is most convenient for you in the open field, and afterwards join the whole into a proper form or raise the structure.

**28** Do not appear an evidence against your neighbour, unadvisedly and in contradiction to truth and justice : for why should you open wide your lips in the language

**25.** But to them that rebuke ~~him~~ shall be delight, and a good blessing shall come upon them.

**26.** Every man shall kiss his lips that giveth a right answer.

**27.** Prepare thy work without, and make it fit for thy self in the field ; and afterwards build thine house.

**28.** Be not a witness against thy neighbour without a cause ; and deceive not with thy lips.

*y Curse*, the radix signifies to pierce or strike through, as with an hammer.

<sup>2</sup> *Abhor* Schultens affirms from the Arabick, that the original force of this word is to foam at the mouth, favoured by Isa. xxx. 27. Hence to be in great wrath, to shew furious anger, and fierce insolence. Hos. vii. 16.

guage of falsehood and perjury—SECT 28.

29. Say not, I will do to him as he hath done to me: I will render to the man according to his work.

30 and 31. I went by the field of the slothful, and by the vineyard of the man void of understanding: And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32. Then I saw, *and* considered it well: I looked upon it, *and* received instruction.

33. Yet a little sleep, a little slumber, a little folding of the hands to sleep:

Whatever wrongs you may have Proverbs received, meditate no revenge; xxiv. 28, nor say, as he hath done to me so<sup>29</sup> will I do to him; I will repay it to every man according to his work.

To represent the pernicious effects of sloth and negligence, I shall relate to you a recent fact that has come within my own observation: I lately passed by the ground of one of this despicable character, even a most slow-paced heavy man; and near the vineyard of a man destitute of all spirit and activity: and behold! all the produce was weeds, thistles or nettles: like an uncultivated desert it was covered all over with thorny shrubs: and the stone wall which was made to surround the vineyard, being in ruins exposed it both to man and beast.

By attending to these objects, I<sup>32</sup> truly admitted fresh light into my mind, I set my heart and thoughts to the due consideration of them: I saw indeed with deep reflection: and received sufficient discipline to reform any one who was guilty in this respect, and rouse them to immediate action.

These are the result of supine<sup>33</sup> negligence, and even when affairs are in this wretched situation, it is still his slothful language,—Let me sleep a little longer—at least dose for a short while—a few moments place my hands in the proper easy posture for lying down and resting.

If

- SECT. 28.** If I be like you, owing to this, 34. So shall thy poverty come, as one that travelleth; and thy want as an armed man.  
 Proverbs with the largest strides as the precipitate traveller or free-booter,  
 xxiv. 34. Shall your most despicable poverty come upon me: and your utmost necessity be my lot, like a man of the shield, or soldier in full march.

## C H A P. XXV. S E C T. XXIX

*Glory of God that his secrets or mysteries are unsearchable; penetration that of kings. Courts to be freed from the corrupt and wicked, that thrones may be established in justice. Caution against ambition, over-forwardness and litigious debates. Remarks on the propriety and discretion of admonition. Fidelity in embassies. Ostentation of promises that will never be performed. Patience. Temperance. Use of friends. Misplaced confidence. Unseasonable mirth. Succour to enemies. Tale-bearers. Vanity. Ungoverned passion.*

## C H A P. XXV. I.

## C H A P. XXV. I.

- SECT. 29.** TH E following are likewise Solomon's sententious speeches of superior commanding excellence, which the men of Hezekiah King of Judah's age and court produced out of obscurity, in order to perpetuate.

- 2 It is the glory of God in the depth and inscrutability of his counsels to hide the purpose of his providence: but the honour of kings to examine with accuracy, and make a clear and full discovery of some intricate design or profound secret.

TH E S E are also proverbs of Solomon, which the men of Hezekiah king of Judah <sup>a</sup> copied out.

2. *It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.*

## The

<sup>a</sup> Copied out, the radix signifies to make to grow old without decay, to perpetuate. To make to pass from an old state to a new. This chapter begins the third part of Proverbs, according to the Jewish division.

3. The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

The heaven as to its elevated situation, and the earth as to its most deep one, and the political schemes of monarchs, are not anxiously to be searched after ; nor do they admit of the common people's making a compleat and exact computation concerning them,

4 and 5. Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked *from* before the king, and his throne shall be established in righteousness.

Boil or seeth and cast out the dross from the silver, and there will issue forth a fluid pure metal for the founder to cast into a mould, or forge by the hammer so as to form a proper useful vessel : In like manner, with a becoming generous ardour bring publick disgrace on, or throw out an ungodly corrupt minister from the presence and council of the sovereign, and his throne shall stand firm and unshaken upon the immovable foundation of truth and right ; shine forth in all the splendour of equity and mercy.

6. Put not forth thy self in the presence of the king, and stand not in the place of great men.

Make not your self beyond your degree great, or do not with unwarrantable ambition aspire after the highest place in the presence of earthly majesty ; and arrogate not to your self the situation or authority which properly belongs to privy-counsellors or nobles.

7. For better is it that it be said unto thee, Come up hither ; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

For it is more agreeable and reputabile, that it be said to you go up to this place which is higher, or nearer your prince ; than that you should be put into a lower station before the illustrious personage, and that your own eyes should see what must be extremely painful to them.

8 Go not forth hildily to strive, lest

Rush not unadvisedly, upon trifling occasions, into litigious debates

STET. 29. bates, lest at the final issue you be *thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.*  
Proverbs in the utmost perplexity what to do, or how to extricate your self; xxv. 8. when your antagonist hath worsted confounded and ruined you.

9 If you have a controversy with your neighbour, it is most prudent to use pacifick measures; calmly reason the matter with him alone; and not publish to the world wherein he hath secretly offended, or the most obnoxious passages of his private character.

10 Lest hearing of the liberties you have taken, full of resentment he set himself to exaggerate your faults; scandalize or render you odious: and as too many are fond of censure, his calumnies stick and you never be able to retrieve your reputation.

11 There is a peculiar beauty and energy given to words, in their being on the wheel, and all proper circumstances of time place and person, with the situation of affairs or course of conversation perfectly suited by them: their apperitiveness may properly be compared to golden apples in silver engravings, or oranges in a flowered silver basket.

12 A golden ear-ring, and a jewel polished into the most beautiful shining form and set in the finest gold, are not more ornamental to the persons, than wise and kind admonitions are beneficial to the minds, of those who are open to hear and disposed duly to regard them.

9. Debate thy cause with thy neighbour himself; and discover not a secret to another:

10. Lest he that heareth it, put thee to shame, and thine infamy turn not away.

11. A word fitly spoken is like apples of gold in pictures of silver.

12. As an ear-ring of gold, and an ornament of fine gold, so is a wise re-prover upon an obedient ear.

As

<sup>b</sup> Put thee to shame, Schultens renders from the Arabic, *ne turgidus erumpat in te.*

13. As the cold  
of snow in the time  
of harvest, so is a  
faithful messenger to  
them that send him:  
for he refresheth the  
toul of his masters.

14. Whoso boast-  
eth himself of a false  
gift, is like clouds  
and wind without  
rain.

15. By long for-  
bearance is a prince  
persuaded, and a  
soft tongue breaketh  
the bone.

16. Hast thou  
found honey? eat  
so much as is suffi-  
cient for thee, lest  
thou be filled there-  
with, and vomit it.

17. Withdraw thy  
foot from thy neigh-  
bour's house; lest he  
be weary of thee,  
and /o hate thee.

As the cool refreshment of SECT. 29.  
snow in the sultry heat of the har- ~~sum~~  
vest season, the like is a steady Proverbs  
faithful messenger or ambassador xxv. 13.  
to those who gave him his com-  
mission and instructions: and the  
intelligence he brings will equally  
revive and cheer the spirits of his  
directors or governors.

Whoever figures and esteems 14  
himself considerable on account of  
fair professions and empty promis-  
es; in his dependance may pro-  
perly be represented by the flitting  
cloud or lightest wind; they raise  
expectations, but disappoint them  
and produce no rain.

Patience and meekness, mild- 15  
ness and gentleness, insensibly gain  
upon or relax the severity of the  
most austere and rigid magistrate  
arbiter or decider: and the tongue,  
whatever rough or violent usage it  
receives, which is soft and smooth,  
as breaking the strongest bone, in  
time mollifies the hardest and most  
obstinate temper.

The greatest advantages or most 16  
signal unexpected successes stand  
most in need of moderation to en-  
joy and improve them: as of ho-  
ney that you accidentally meet  
with, you are only to eat so much  
as is sufficient to satisfy the natural  
sober appetite; lest exceeding due  
bounds, satiety and vomition en-  
sue.

Make your visits precious and 17  
rare to your neighbour's house, lest  
he have more than enough of your  
company, and so grow indifferent  
and cold to you.

Proverbs  
xxv. 18.

SECT. 29. As a maul which dasheth in pieces, a sword that stabbeth, and a sharp-pointed arrow which woundeth deep, so is a man who answereth his neighbour's true and just allegation or declaration, with false evidence that in the eye of the law invalidates it.

19 Confidence placed in an inconstant prevaricating faithless man, who disappoints and affords no refuge or protection in calamitous adverse seasons ; is like a decayed shaken or some way useless tooth ; and a foot strained or ankle dislocated, which disables from walking with ease and strength.

20 He plainly acts an absurd preposterous part, who in the coldest season, adorns a person with the most costly silks or splendid attire that serve only for pomp and shew ; who pours vinegar upon a violent bruise, or fresh and trembling wound ; and he who singeth songs to an afflicted sorrowful heart.

21 From the dictates of common humanity wherever there is an extreme necessity, you ought to furnish immediate supplies ; even if he that hateth you be starving of hunger, to give him bread for his support : and if he be parched and hoarse with excessive thirst, refresh him with water.

22 For hereby you will do your duty ; and in these flaming coals of the purest and most fervent shining charity, with the whole chain of virtues which belong to it, heaped together upon his head, or rising greatly above, you will most gloriously triumph over him : or  
others

18. A man that beareth false witness against his neighbour, is a maul, and a sword, and a sharp arrow.

19. Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint.

20. As he that taketh away a garment in cold weather ; and as vinegar upon nitre : so is he that singeth songs to an heavy heart.

21. If thine enemy be hungry, give him bread to eat : if he be thirsty give him water to drink.

22. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

thers by this light of love will be SECT. 29.  
excited to follow your example, ~~and~~  
and a most bountiful GOD will a- Proverbs  
bundantly recompence you. xxv. 22.

23. The north-wind driveth away rain : so doth an angry countenance a backbiting tongue.

The north-wind is observed to collect the clouds and bring forth rain ; as naturally do the blustering airs or daring frowns of an angry man provoke people to give a loose to their tongues, when they are out of his sight and hearing.

24. It is better to dwell in a corner of the house-top, than with a brawling woman and in a wide house.

It is preferable to reside alone upon a corner of the roof of a house, rather than with a noisy clamorous woman within an house frequented by the best of company.

25. As cold water to a thirsty soul ; so is good news from a far country.

As reviving as cold water is to a person that faints or swoons through fatigue or want of refreshment : the same wonderful virtue of giving fresh life and vigour hath good news from a far country.

26. A righteous man falling down before the wicked, is as a troubled fountain, and a corrupt spring.

A man, in the general course of his life acting conformably to the rules of virtue and integrity, who is forcibly thrown out of authority by the prevailing power of the corrupt and wicked, is like water fouled by trampling in it, and a spring that is marred or made good for nothing.

27. It is not good to eat much <sup>d</sup> honey :

To eat over much honey is not wholesome, nor fitting to have too great

B b 3

\* Backbiting, the sense of the words seems given in the paraphrase : though some interpret as is commonly meant by a backbiting or secret private tongue, which secretly blasteth his neighbour's reputation : and which is matter of real concern, that it is not more discouraged.

<sup>d</sup> Does not honey in this and the 16th verse seem to denote court favours, and that an excess of them is almost always followed with the lowest disgrace, often a scaffold ?

- SECT. 29.** great a degree of the sweets of life: *they : so for men to Proverbs xxv. 27. and he who accurately searches in search their own order to be fully acquainted with, glory, is not glory.*
- the whole weight of those sweets,**  
**will find that it is extreme heavy**  
**and intolerably oppressive.**

**He who hath his spirit temper  
28 or passions under no restraint of  
virtue or reason, is equally exposed  
to errors and dangers, as a city is  
to enemies and invaders, which  
lies in ruins and has not one whole  
wall standing.**

**28. He that bath  
no rule over his own  
spirit, is like a city  
that is broken down,  
and without walls.**

### C H A P. XXVI.      S E C T. XXX.

*Various similes, to represent the indecorum of conferring dignities upon the foolish and stupid. Security, notwithstanding rash censures or execrations. Discipline of the unadvised and silly. Answers proper for them. Messages they carry. Wise sentences in their manner of expression. More hope concerning them than the self-conceited. The sluggard. The meddling busy man's mixing in quarrels. Fraud no proper subject for jesting. Exulcerated rancorous minds the causes of strife. Dismembering fly hypocrites strictly to be guarded against; and some time severely to be punished.*

### C H A P. XXVI. I.

- SECT. 30.** **A**S snow is unseasonable and prejudicial to the fruits of the earth in summer; and as heavy showers to the corn in harvest; so unsuitable and baleful are publick honours or civil authority in the hands of the effeminate heavy and stupid.

- 2** Effects regularly proceed from causes which are adequate to them; neither

### C H A P. XXVI. I.

**A**S snow in summer, and as rain in harvest; so honour is not seemly for a fool.

**2. As the \* bird by wandring, as the iwallow**

\* Some understand this as a fine banter upon the ancient superstitious prognostications, auguries, or divination by the flight

swallow by flying : neither are unfavourable omens to Sect. 30.  
so the curse causeless shall not come. be drawn, or fatal events to be ~~seen~~  
expected from the absurd rash and Proverbs  
light curses a foolish wicked man xxvi. 2.  
utters : any more than from the  
wandering flight of the sparrow,  
or the swallow's reeling motion or  
quickest turns.

3. A whip for  
the horse, a bridle  
for the ass, and a  
rod for the fool's  
back.

Correction and restraint are ne- 3  
cessary for rendering the horse and  
ass useful and beneficial, which are  
destitute of reason ; and in like  
manner is proper discipline for the  
back of the dull spiritless and in-  
active, who would otherwise make  
no improvement of his capacities.

4. <sup>f</sup> Answer not  
a fool according to  
his folly, lest thou  
also be like unto  
him.

Speak not, as going in the same 4  
furrow with, correspondently to a  
senseless foolish man, being unad-  
vised rash and under the influence  
of a corrupt judgment ; lest perhaps  
even you your self hereby risk your  
reputation for wisdom, and be  
ranked upon a level with him.

5. Answer a fool  
according to his fol-  
ly, lest he be wise  
in his own conceit.

Treat a fool in a manner that is 5  
perfectly suitable to his stupidity  
and inconsiderateness ; that pro-  
perly exposes them and manifests  
your own superior wisdom, lest he  
grow opinionative and self-con-  
ceited,

B b 4

flight of birds. *Bochart* by bird understands the sparrow,  
and by swallow the ring-dove or turtle. Vid. *Hieron.* P. II.  
Lib. i. C. 8.

<sup>f</sup> Dr Kennicot observes, that there is a different reading  
which removes the seeming contradiction in the text, pre-  
served by the Syriack version, as follows—

*Answer not a fool according to his folly, lest thou also be like  
him.*

*Answer a fool according to THINE OWN WISDOM, lest he  
be wise in his own conceit.*

With which the printed Chald. Paraph. whose ancient  
Hebrew copy had the same reading concurs. *Hist. Hebr.*  
Text, p. 362.

SECT. 30. ceited, presumptuous and impertinent beyond all bearing.

Proverbs xxvi. 5, 6. The cases are clearly parallel, neither is there any thing more absurd injurious and pernicious, in a man's cutting off both his feet; or swallowing down such a poisonous draught or griping potion, as will give him the utmost torture, than in his sending a message by the hand, or committing business of consequence to the management of an unthinking heavy person.

7 As the legs are awkwardly raised up by a lame man, so unnatural and extravagant does a sentence of the greatest weight and authority, appear expressed by the dull and thoughtless.

8 As he who wrappeth up a precious stone or jewel, to throw into a heap of common pebbles, raised over the body of a malefactor who was stoned to death; such a part does he act who ascribeth honour to a senseless vicious fool, who is most richly deserving of an universal odium.

9 As a thorn or goad in the hand of an intoxicated man, or as a sword in that of a mad one, it is lifted up with fury to deal about blows and wounds; so is sententious important truth under the direction and management of the perverted and infatuated; mankind are thereby greatly perplexed and bewildered.

6. He that sendeth a message by the hand of a fool, cutteth off the feet, and drinketh damage.

7. The legs of the lame are not <sup>6</sup> equal: so is a parable in the mouth of fools.

8. As he that bindeth a stone in a sling: so is he that giveth honour to a fool.

9. As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

The

<sup>6</sup> Equal, Schultens interprets act or draw like buckets in a well; one going up the other down, to express a kind of flying motion, now up, now down, first a long step then a short one in the lame.

10. § The great God that formed all things, both rewardeth the fool, and rewardeth transgressors.

11. As a dog returneth to his vomit ; so a fool returneth to his folly.

12. Seest thou a man wise in his own conceit ? there is more hope of a fool than of him.

13. The slothful man saith, There is a lion in the way, a lion is in the streets.

14. As the door turneth upon its hinges, so doth the slothful upon his bed.

15. The slothful hideth his hand in his

The furious archer is one who spares no body, but levels profanes or hurries all things into confusion and destruction ; and avails himself of or inlists under him, the foolish and heavy ; and even hires those who exceed all bounds in profligate wickedness.

As that animal which we have in the utmost abomination, in its foulest impurity returns to his vomit ; with equal offence to all the laws of decency, does the blockish fool repeat his stupidity and most reproachful folly.

Your observation has doubtless presented you with one instance at least, of a man highly conceited of or greatly puffed up with the opinion of his own wisdom ! I must remark upon such a one, that there is stronger ground of reason to expect the muddy-headed himself, provided he be destitute of vanity and arrogance, some time to grow wise, than that he should ever do it.

The idle and slothful shelters himself from the calls of industry under the most extravagant pretexts—declaring, that there is a most fierce black lion in the way, a tearing devouring lion is in the streets.

The door turneth upon its hinges, but moveth not out of its usual place : and the sluggard in like manner changes postures in, but will not be roused to stir from or arise out of his bed.

To such a degree of inert laziness is he arrived, as to hide his hand in the dish which contains his

SECT. 30. his meat; and to esteem it the *bis b bosom*, it grieves him to bring it again to his mouth.

Proverbs xxvi. 15. greatest fatigue to return it to his mouth: or it seems a most intolerable irksome labour to feed himself.

- 16 The inactive drone hath, moreover, his own wisdom in higher estimation, than that of numbers, who can give rational answers, or do form exact judgments of things.
- 17 He who in passing by people at variance angrily mixes with them, or from being only a spectator of wrangling debates, wherein he is not particularly concerned, becomes a most wrathful partisan; acts in as unadvised a manner, as he does who by pulling a dog's ears, provokes him, all in his power, to bite him.
- 18 and 19 As a real mad-man, or a sportive mimick that represents one of those sons of outrage, who instead of diverting the spectators by giving them sudden but inoffensive slaps, throweth destructive weapons, brandishes lighted torches, shooteth sharp-pointed arrows, and what occasions death: the same inconsiderate noxious part does he act, who urgeth his friend to commit frauds; and afterwards declares, I intended no harm, I thought of no fraud; I confess matters have happened most perversely, but they were the farthest from any designs of mine.
- 20 When the combustibles, wood or stalks of flax are deficient or wholly
16. The sluggard is wiser in his own conceit, than seven men that can render a reason.
17. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.
- 18 and 19. As a mad man who casteth firebrands, arrows, and death: So is the man that deceiveth his neighbour, and saith, Am not I in sport.
20. Where no wood is, there the fire

<sup>1</sup> *Bosom*, בְּנֵב signifies a dish to stew meat, or to serve it up in: so called, perhaps, because it advanced, or was handed from one to another.

<sup>1</sup> Vide Schult. in Loc.

fire goeth out: so where there is no tale-bearer, the strife ceaseth.

SECT. 30.  
Proverbs  
xxvi. 20.

wholly spent, the fire is extinguished: and when there is no person whose mind is exulcerated by discontent envy or malevolence, and who uttereth himself in words suitable to such bad dispositions; discords and animosities, after all their violent tossings and disturbing of the world, will be still or quiet.

21. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

Truly as fresh coals readily kindle from and add to the heat of burning ones: and wood to that of fire: the same it is with a contentious man as to inflaming people's passions, or keeping up the zeal and turbulency of their oppositions and parties.

22. The words of a tale-bearer are as wounds; and they go down into the innermost parts of the belly.

Such enemies are mankind to their own tranquillity and social happiness, that the invidious reports of a malignant rancorous person, are as pleasant meats or drinks; which are greedily swallowed, and allowed to make deep and lasting impressions in the inmost recesses of their hearts.

23. \* Burning lips and a wicked heart, are like a potsherd covered with silver dross.

Warm expressions of friendship, and an insincere evil and corrupt heart, are like an useless potsherd overlayed or gilded with silver dross.

24. He that hateth, dissembleth with his lips, and layeth up deceit within him.

To prevent being detected, he that hateth commonly personateth another in his discourse, and transforms himself into the appearance of a most cordial friend; keeping the occasion of his fraud within, or cherishing at the same time in his breast an obstinate aversion.

When

\* *Burning*, commonly to burn, pursue, persecute with an inflamed malicious hatred: but the scope of the place seems plainly to require that it be used here in a good sense.

- SECT. 30.** When he maketh his voice gracious, and expressive of the ten Proverbs derest affection, do not believe and xxvi. 25. confide in him as one who is true and faithful: for there is the perfection of abomination, or the most entire ill-will detestation and hypocrisy in his heart.
- 26** He whose hatred is covered with such pompous deceit and flattering acclamations as lead into pernicious error, his horrid malignity shall be exposed and duly punished before the great congregation.
- 27** It is only equity, and the event may sooner or later be depended on, that he who diggeth a pit in order to destroy another, shall fall thereinto himself: and he who rolleth up a stone with design that it may rush down on another, shall find that it will return upon and crush himself.
- 28** The time will come when the disguised false tongue shall abominate its smoothest flatteries: and the slippery oily lips shall hurry their owner to a most dreadful downfall and compleat ruin.
- 25.** When he speaketh fair, believe him not: for there are seven abominations in his heart.
- 26.** Whoso hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.
- 27.** Who so diggeth a pit, shall fall therein: and he that rolleth a stone, it will return upon him.
- 28.** A <sup>1</sup> lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruin.

<sup>1</sup> Some render, *a false tongue will hate those whom it hath hurt, and a smooth mouth drive to destruction.*

## C H A P. XXVII. S E C T. XXXI.

No great dependance to be placed on future time. Commendation to be received from others, not from our selves. The affliction of fools heavier than stones or sand. Danger from envy. Open admonition preferable to secret affection. Upon friendship. Wisdom. Early and loud benedictions. A cheerful companion. Incorrigible stupidity. Secular affairs, and the attention proper to them.

## C H A P. xxvii. 1.

**B**OAST not thy self of to morrow; for thou knowest not what a day may bring forth.

2. Let another man praise thee, and not thine own mouth; a <sup>m</sup> stranger, and not thine own lips.

3. A stone is heavy, and the sand weighty: but a fool's wrath is heavier than them both.

## C H A P. xxvii. 1.

**B**E not puffed up with vain-glor<sup>y</sup> on account of any thing, SECT. 31. you are not to enjoy till future Proverbs time come; for you know not <sup>xxvii. 1.</sup> what may happen previously, to disappoint all your most sanguine hopes.

Let another man render you illustrious, by extolling your good qualities or worthy actions, and not your own mouth boast of them; an acquaintance or person who has been distinguished by your favour, celebrate it; rather than your own lips make you suspected of acting only from views of ostentation and self-applause.

The weight of a stone is heavy to him on whom it falls; and the burden of sand greatly oppressive to him that is under it; but the affliction and entire vexation a foolish stupid person creates to himself

<sup>m</sup> נָכַר signifies to be distinguished from other things or persons by some particular discriminating mark or appearance: and is used both to denote a foreigner and an acquaintance or friend. Deut. xxxiii. 9. Job vii. 10. Psalm cxlii. 4.

**SECT. 31.** himself and others, are more intolerably grievous than both of them.

**Proverbs xxvii. 3, 4.** A fixed displeasure has no regard to the sufferings, does not relent at the sorrows of others ; and raging anger truly resembles an overflowing of waters, which plows up the ground ; but who is able to oppose, or support himself against the violent attacks of the passion of envy or jealousy ?

4. Wrath is cruel, and anger is outrageous ; but who is able to stand before envy ?

**5.** Kindly convincing a man of having done wrong in an open publick manner, is greatly preferable to affection and friendship, that never appeared in any actions to his advantage.

5. Open rebuke is better than secret love.

**6.** The real wounds or sharpest corrections of a friend, proceed from unfeigned good will, and are calculated to heal and amend ; but the fondest external caresses of an enemy, alluring to vice and ruin, smell like putrefaction and are impregnated with the most malignant fatal poison.

6. Faithful are the wounds of a friend ; but the kisses of an enemy are deceitful.

**7.** A man whose appetite is cloyed, or who enjoys the greatest plenty, is apt to neglect, as trampling under foot, the richest delicacies ; but to him who is destitute of the necessaries of life, any coarse fare relishes like the sweetest morsel.

7. The full soul loatheth an honey-comb ; but to the hungry soul every bitter thing is sweet.

**8.** As a bird, that rangeth here and there at a distance from its nest, is restless and exposed to many hazards : so is a man subjected to quietudes tossings and sufferings, who straggles from his home, neglects his proper business, or frequently changes his settled habitation.

8. As a bird that wandereth from her nest ; so is a man that wandereth from his place.

9. Ointment and perfume rejoice the heart : so doth the sweetness of a man's friend by hearty <sup>a</sup> counsel.

10. Thine own friend and thy father's friend forsake not ; neither go into thy brother's house in the day of thy calamity ; for better is a neighbour <sup>that is</sup> near, than a brother far off.

11. My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12. A prudent man foreseeth the evil, and hideth himself : but the simple pass on and are punished.

13. Take his garment that is surely for

As ointment and perfume, with SECT. 3t. their oiliness and fragrancy, recreate the senses, revive the spirits, Proverbs and give fresh vigour to the whole animal frame : so doth the pleasure of a friend exhilarate the mind, smooth it from roughness, and banish its cares and anxieties.

Have in the highest esteem, and <sup>10</sup> preserve with the utmost care, that friend whom you have always found faithful ; and likewise him who hath befriended your father ; neither, as neglecting or doubting of his kindness, do you under adversity when many desert, in the room of him apply to your kindred or near relatives : for a good neighbour that is near in affection, and has an entire regard, is preferable to a brother, who has no disposition to perform the laws of relationship, or offices of kindness.

My son, be skilful and learned <sup>11</sup> in the affairs of virtue and religion ; and thereby give my heart the most sensible exquisite pleasure ; and if ever I be accused of negligence in your discipline, I shall easily produce your conduct to refute all charges.

An experienced sagacious person observes with due attention an approaching evil, using means for his own security and protection : but the unthinking and silly proceed in their usual course and suffer the penalty.

You can scarce be secure for a <sup>13</sup> loan unless you take his pledge, though

<sup>a</sup> Counsel, Schultens derives the word not from γένος confusio, but from πίπη πιπαντι; πιπάντι in duritium.

SECT. 31. though it be even his wearing apparel, who is so unadvised as to be surety for a stranger; and on xxvii. 13. account of his inconsiderate practice, especially in favour of harlots, he is served right if you destroy his pledges or make a bankrupt of him.

14. He who after the manner of an interested sycophant, or common seller of praises, is early and unseasonable, loud and lavish in commanding and extolling his friend; his panegyricks and sordid adulations shall be reckoned a dispragement and reproach to him.

15. A continual dropping or pouring of heavy rain, which confines people in their houses, and a wrangling clamorous woman are exactly upon a level one with the other.

16. Whosoever attempts to conceal or suppress her daily domestick strifes, will find it no more in his power, than to confine the strongest gusts of wind; or the most odoriferous ointment with which his right hand is chafed, the strong scent whereof sufficiently publishes it.

17. As a file rubs away the rust, and gives a shining aspect to iron; so doth a man brighten up the countenance, calm the passions, and refine the manners of his friend.

He

for a stranger, and take a pledge of him for a strange woman.

14. He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15. A continual dropping in a very rainy day, and a contentious woman are alike.

16. Whosoever hideth her, hideth the wind, and the ointment of his right hand which bewrayeth it self.

17. Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

<sup>a</sup> *Alike*, Schultens derives from a radix signifying to drink and to winter or to take up winter quarters. Which, whether it be the sense of the words or not, is but too true in fact; viz. That a contentious wife is a bitter cup some have to drink, and that throughout all the year she makes the season look winterly. The images in the next verse are striking, that compare her to Boreas which cannot be pocketed; and a kind of ointment which will not be scentless.

18. Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19. As in water face ~~afficereth~~<sup>afficereth</sup> to face: so the heart of man to man.

20. Hell and destruction are never full; so the eyes of man are never satisfied.

21. As the fining-pot for silver, and the furnace for gold; so is a man to his praise.

22. P Tho' thou shouldest Bray a fool in

He who as his particular charge ~~is~~ Sect. 31. taketh care of the fig-tree, in the ~~way~~ way of reward for his labour shall Proverbs partake of the fruit thereof; in xxvii. 18. like manner, he that observeth the rules given him by his master, as the recompence of his industry and fidelity, shall be promoted.

As water is moveable and changeable into the greatest diversity of forms, this moment smooth and serene, the next swelled with storms and roaring in billows; so do the affections of men's minds alter, according to the variety of persons and tempers they meet with: the pleased delights, the sorrowful grieves, and the angry chagrins them.

The Sheol or separate state, and particularly that large part of it where horror and destruction reign, are never so filled but they can contain more: so the vast desires of man, his insatiable avarice or unbounded ambition, are never compleatly gratified.

As the fining-pot is used for purifying silver and the furnace for refining gold; so is the mouth of a wise man to be particularly guarded what praise passeth through it, or whom it is applied publickly to celebrate; that its commendation be proportionable to the degree of merit, free from vanity, and for that which is nobly excellent.

All expedients to reclaim an impenetrable gross fool, seem utterly lost

P There seems to be a resemblance betwixt this and the Arabick adage, in the 57th of the second century published Vol. IV. C c.

Proverbs **sect. 31.** lost upon him ; and though you should bray him in a mortar amongst broken pulse with a pestle, yet will it avail nothing ; his sottishness and stupidity, as growing to, are inseparable from him.

**23** In all the various provinces of life, particularly in the most ancient and important ones of sheep-herds and herdsmen, the inspection and regard of the master or owner are indispensably necessary : do you therefore perfectly acquaint your self with the state of your flocks ; and bend your mind or set your heart to the care of your herds.

**24** For that kind of riches which consisteth in money, however safely treasured up or strongly guarded, is obnoxious to various hazards, and perisheth or consumeth in the using : and the splendour of kings may be eclipsed, or their wealth exhausted.

**25** Your attention and industry are required and strongly invited ; the earth offers its bounties to the hand of diligence ; the herbage shines in all its verdure and beauty ; the stronger grass is conspicuous in its utmost luxuriance ; and the produce of the mountains on all sides, are carried into store-houses.

**26** The lambs in their wooly fleeces, plentifully supply with materials for apparel : and the he-goats will so increase and multiply the flock, as to equal the full value of your land.

**23.** Be thou diligent to know the state of thy flocks, and look well to thy herds.

**24.** For riches are not for ever : and doth the crown endure to every generation ?

**25.** The hay appeareth, and the tender grass sheweth it self : and herbs of the mountains are gathered.

**26.** The lambs are for thy clothing, and the goats are the price of the field.

## As

by *Epenetus*, viz. The proverb of a dog's tail not being made straight, though it be brayed in a mortar.

27. And thou  
shalt have goat's  
milk enough for thy  
food, for the food  
of thy household, and  
for maintenance for  
thy maidens.

As to food, your goats will afford the richest milk ; abundantly sufficient for your own use ; for the service likewise of your family : even for the compleat sustenance of all your female slaves.

## C H A P. XXVIII. S E C T. XXXII.

*Timidity of the wicked, courage of the virtuous. Confusion from general prevarication, safety from skill and prudence. Mighty oppressors compleatly ruinous. Transgressors of the law celebrate the vicious. Ignorance the effect of evil doing, intelligence of virtue and piety. Ujury some time to be distributed to the poor. Devotion without moral obedience an abomination. Tempters themselves to fall into temptation. Confession and amendment of sin shall find mercy. Happiness of self diffidence. Mischief of an obdurate presumption. Security of integrity. Upon accumulating riches. Admonition. Robbery of parents. Self confidence. Almsgiving.*

## C H A P. xxviii. 1.

**T**H E wicked flee when no man pursueth : but the righteous are bold as a lion.

2. For the transgression of a land many are the princes thereof : but by a man of understanding and knowledge the state thereof shall be prolonged.

## C H A P. xxviii. 1.

**C**ONSCIOUS of his own demerit, the impious and unjust suspect dangers, and retreat from enemies though there are no visible ones that pursue them ; but the good and righteous, as a young lion that begins to seek his prey, are confident of their perfect security.

2. Through the defection and obstinate revolt, of a country from subjection to rightful authority and the government of just laws, they divide into factions under different leaders ; but a prudent skilful manager of publick affairs will recover them from their distractions, and settle them in peace safety, and a flourishing prosperity.

- SECT. 32.** A powerful man, possessed in the way of hereditary right of the Proverbs highest dignity and the largest fortune, who uses injuriously, or violently oppresses an already impoverished people; is like a sweeping rain which leaveth nothing for food, of fruit or corn, that is not utterly destroyed.
3. A poor man that oppresseth the poor, *is like a sweeping rain which leaveth no food.*
- 4 They who have withdrawn all regard to the practice of virtue, in the highest terms celebrate every man that is governed by his inordinate passions and that makes no difference betwixt right and wrong: but as to the regular observers of the law, who ought to be extolled, and who are avowed enemies to all such proceedings, they exert their utmost force of biting satire; and bend all their malignity against them.
4. They that forsake the law, praise the wicked: but such as keep the law, contend with them.
- 5 Men addicted to iniquity and mischief, are so blinded and infatuated with their vices, as not to discern what is equal and right: but those of unfeigned piety and virtue, distinguish in all respects with the utmost precision and moral exactness.
5. Evil men understand not judgment: but they that seek the LORD understand all things.
- 6 More excellent in himself, and of inexplicably greater importance to society, is the poorest ragged member thereof, who inflexibly proceeds in one plain course of simplicity and integrity; than he who has no steady rule, but goes this way
6. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

<sup>a</sup> Poor, שִׁיר, as Schultens observes, is not improbably derived from שִׁיר hereditario jure possedit; though it may refer to a ruler or general who is powerful as to troops or a standing army; but reduced to the last extremity in his finances how to support them.

way or that as may serve his self-same purposes, though that same man be grown immensely rich. Proverbs xxviii. 6,

7. Who so keepeth the law, is a wise son: but he that is a companion of riotous men, shanmeth his father.

He who as a matter under his charge, guards the precepts of the law from being violated in his practice, is a son who to his own honour and that of his parents, shews judgment and discretion: but he who herds with those who live in luxury, or supports sottish good for nothing gluttons, reduceth his father to such a state of ignominy, as is attended with the utmost disorder and confusion.

8. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

He who accumulates wealth, by that forbidden usury or exorbitant interest, which are as poison to a man's substance; shall gather it with all care, for him, who will shew an extraordinary beneficence and liberality to the necessitous and distressed.

9. He that turneth away his ear from hearing the law, even his prayer shall be abomination.

He who wilfully departeth from his duty and the obedience of the laws of virtue, his warmest devotional exercises are execrable and shall be rejected with abhorrence.

10. Who so causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

He who by his advice or persuasion, carrieth away the undesigning and sincere to do what is wrong, or leadeth them by means of their strong passions, mistaken views or ignorance as to the consequences, into evil courses; as into a pit of his own digging he shall fall into the mischief and ruin he hath contrived for others: but men of virtue and strict integrity, in a constant succession, shall possess whatever can render life comfortable and happy.

The

- SECT. 32.** The rich man being successful  
 in increasing his substance, has usually an high opinion of his own  
 superior wisdom: but the man of low estate who has judgment and  
 prudence, will examine him with such accuracy as to make a clear  
 and full discovery of his intellectual impotency and profound folly.
- 12 When men of virtue and piety triumph over their enemies, or are exalted in power and authority, there is a growing dignity and glory in the joyful occasion to the whole community: but when the ungodly and immoral rise to prosperity and splendour, the man is sought for, disguised and only personates in any acclamations; does not express his real inward sense of the misfortune and calamity to mankind.
- 13 He that extenuates, passes by, and buries in oblivion, without either owning or amending his obstinate disobedience to a law which he ought to observe; shall not be a prosperous improving man: but he who publickly acknowledgeth and entirely leaveth off the practice, shall be treated with the tenderest affection and commiseration.
- 14 Truly happy and blessed is that man, who liveth under such fearful apprehensions of distant danger, as keeps his mind steady to a religious reverence and virtuous obedience: but he who notwithstanding innumerable admonitions, as hammering it into one solid piece, maketh his heart obdurate refractory and incorrigible, shall fall into such
11. The rich man is wise in his own conceit: but the poor that hath understanding searcheth him out.
12. When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.
13. He that covereth his sins, shall not prosper: but whoso confesseth and forsaketh them shall have mercy.
14. Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

such anxiety and vexation as shall Sect. 32.  
prey upon his spirits.

15. As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

As an hungry lion growling over the prey which he is devouring, and a raging bear running about in quest of it; so is an ungodly and tyrannical ruler, over an almost exhausted impoverished people.

16. The prince that wanteth understanding, is also a great oppressor: but he that hateth covetousness, shall prolong his days.

As to a governor set over to protect a community, if he be remarkably deficient in discretion or consideration, he will increase his exactions and oppressions: but he that is an utter enemy to forcing men's property from them by dishonest avaricious practices, shall continue life beyond the usual date, or enjoy a most long and happy one.

17. A man that doeth violence to the blood of any person, shall flee to the pit, let no man stay him.

A man who has committed murder, being haunted with invisible terrors, or perpetually pursued by his own guilty reflections; will flee, not to a city of refuge; but will lay violent hands on, or some way be apt to burry himself, into the pit of destruction; there is no need to apprehend sentence or execute him.

18. Whoso walketh uprightly, shall be saved: but he that is perverse in his ways, shall fall at once.

He who habitually practises the most perfect virtue and integrity, has abundant room, the largest scope for proceeding; which will certainly be attended with peace safety and prosperity: but he whose ways are double, and who does not keep steady to the end and rule of upright conduct, shall at one stroke be altogether overthrown, or with a single calamity entirely ruined.

19. He that tilleth his land, shall have

He who laboureth diligently in tilling his land, shall have more bread

SECT. 32. bread than is sufficient for his private consumption : but he who Proverbs keepeth company with persons xxviii. 19. who follow no business, shall only abound in the most neglected and distressed poverty.

20 A man who remains unalterably fixed in his proper state of duty and virtue, shall grow or greatly improve in all instances of prosperity and happiness: but he that, leaving it, presseth on to arrive at riches, shall not be clear from guilt nor exempt from punishment.

21 To make distinctions of persons, and prefer one before another on account of differences that are accidental and trifling, is egregiously wrong and unfitting; and yet the man who prevails in the regard of such, for only a piece of bread, will prevaricate and revolt from his duty to the person who prefers him.

22 He who is carried with the utmost impetuosity of an unbridled appetite to prosecute riches, is a man of an evil eye or is a most envious greedy miser: and does not consider that for gain he is divesting his mind of every human virtue; and as to the noblest of all wealth, from that moment bringing

have plenty of bread: but he that followeth after vain persons, shall have poverty enough.

20. A faithful man shall abound with blessings: but he that maketh haste to be rich, shall not be innocent.

21. To have respect of persons, is not good: for, for a piece of bread that man will transgres-

22. He that hasteth to be rich, hath an evil eye, and considereth not that poverty shall come upon him.

\* Literally *shall abound*, *be satiated*, or *have more than enough* of *spirit poverty*, *dispossession of property*, or *extreme want*. A manner of expression frequently to be met with in Scripture and in the Arabick writings. Thus Isa. xxxiv. 11.—*Line of confusion*, or *exactest rule of irregularity*. Jcb x. 22.—*Where the light Jubar or sun-beam it self is darkness*. Ispahan. Hist. Salad. p. 479. *They were moved with rest it self; they were conspicuous by concealing, and themselves shone forth by hiding; they were dissolved by congelation, and set on fire by extinction.*

ing upon himself the most abject ~~SECT.~~  
poverty.

23. He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

He who in a friendly manner sheweth a man wherein he is mis-taken or has done wrong, to me,<sup>23.</sup> Proverbs xxviii. 22, should afterwards find that he is more acceptable to him, and higher in his favour, than he who smooths his tongue to colour over his errors; and by flattering speeches insinuates himself into his good affections.

24. Whoso robbeth his father or his mother, and saith, *It is no transgression*; the same is the companion of a destroyer.

He who taketh away by force<sup>24</sup> the property of his father or his mother, and declareth that there is no duty neglected, no law violated in so doing; the same must be in a confederacy with the most profligate of mankind, the associate of a robber who plunders an house, or an invader who lays waste a country.

25. He that is of a proud heart, stirreth up strife: but he that putteth his trust in the Lord, shall be made fat.

He that has insatiable desires or<sup>25</sup> an unbounded avarice, not content with what is his own, will throw things into confusion: but he who by a regular discharge of his duty confideth in the Almighty, shall enjoy an happy state or shall prosper as to all temporal blessings.

26. He that trusteth in his own heart, is a fool: but who so walketh wisely, he shall be delivered.

He who reckoneth himself perfectly secure, in following the devices and desires of his own heart, is absurd and silly: but he whose course of life is strictly conformable to the laws of religious wisdom, by some quick expeditious method shall escape imminent dangers.

To

\* בָּהַר signifies to be large, wide, spacious, extensive, whether it be joy, trouble, desire, pride, with which the heart is enlarged: here most probably covetousness may be designed.

- SECT. 32. **To him who is open and liberal**  
in his bounties and charities to the  
**Proverbs** **necessitous and distressed, there**  
**xxviii. 27.** shall be no deficiency of provision  
 and all desirable accommodations :  
 but he that as setting a seal upon  
 his eyes, refuseth to take proper  
 notice by succouring them, shall  
 have expressions of detestation and  
 abhorrence in the greatest abun-  
 dance heaped upon him.
- 28 When persons of vile characters  
 are advanced to posts of dignity  
 and civil authority, men secrete  
 themselves in places of conceal-  
 ment for security : but when they  
 happen to be disgraced or destroy-  
 ed, men of worth and virtue pros-  
 per and flourish.
27. He that giv-  
 eth unto the poor,  
 shall not lack : but  
 he that hideth his  
 eyes shall have ma-  
 ny a curse.
28. When the  
 wicked rise, men  
 hidethemselves: but  
 when they perish,  
 the righteous in-  
 crease.

## C H A P. XXIX. S E C T. XXXIII.

*Ruin from rejecting admonition. Publick mirth or sorrow, as the good or bad are promoted. Flattery a snare. The righteous the poor man's advocate. Scoffers incendiaries. No end of debates with fools. The upright hated by the criminal. Effects of disguises, or truth and good faith in rulers. Advantage of admonition. Danger from precipitancy. Anger. Pride. Partnership with a thief. Fear of man. Many ambitious of a prince's favour: perfect equity only from God.*

## C H A P. xxix. 1.

- SECT. 33. **A** MAN who hath been fre-  
quently admonished of his  
**Proverbs** **errors, and severely suffered for his**  
**xxix. 1.** faults, yet obstinately and impen-  
 itently persists in them; shall in the  
 end, as broken in pieces, suddenly  
 fall into a state of the most dread-  
 ful ruin : neither shall there ever be  
 any reparation remedy or recovery.

When

## C H A P. xxix. 1.

**H**E that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without reme-  
 dy.

2. When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

When men of piety and integrity grow in numbers, flourish in earthly prosperity, and are advanced to stations of dignity and authority; from their reasonable hopes of the propitious influences of such qualities on a community, the people greatly rejoice: but when men of no principle or character are promoted, they cannot but be sensibly afflicted, to look forward to the yoke of tyranny they shall groan under.

SECT. 33.  
Proverbs  
xxix. 4.

3. Who so loveth wisdom, rejoiceth his father: but he that keepeth company with harlots, spendeth his substance.

The prudent youth, who as a chaste and beautiful spouse, loveth and adhereth to the laws of religious wisdom; giveth his good father inexpressible pleasure: but he who is devoted to lewd pleasure, and supporteth harlots, will soon dissipate the largest fortune, consume immense riches.

4. The king by judgment establisheth the land: but he that receiveth gifts, overthroweth it.

A wise and good governor, who observes and enforces the laws of strict equity and universal righteousness, shall thereby ascertain the safety and prosperity of a whole nation: whereas he who admitteth oblations to commute for bad morals, or receiveth presents to pervert judgment, as demolishing a building, corrupts the people and subverts the state.

5. A man that flattereth his neighbour, spreadeth a net for his feet.

A man who smootheth his tongue or useth flattering speeches in accosting and conversing with his neighbour; as spreading a net for entangling the feet of game, commonly designeth to supplant, ensnare, or some way effect his ruin.

6. In the transgression of an evil man

In the prevarication of an evil mischievous man with God's laws, there

**SECT. 33.** there is a most dangerous fatal man *there is a snare:*  
Proverbs *snare laid, which may perplex o-*  
**xxix. 6.** *thers, and that in the issue shall*  
*take himself: but the pious and*  
*sincere, though he fall shall rise*  
*again, and when he succumbs un-*  
*der the greatest weight of sorrow,*  
*shall rejoice exult and triumph.*

**7** In the administration of publick affairs or in courts of judicature, the righteous magistrate or equal and impartial judge takes all due cognisance of the merit of the poor man's cause: but the ungodly and iniquitous is not concerned to know himself nor make others understand what conscience and equity mean.

**8** Haughty scornful persons blow up a city into flames, tumults and discord; but moderate prudent ones heal their animosities and return them to their right minds of tranquillity and harmony.

**9** A wise and good man, if he have a controversy with a stupid heavy one, whether he attempt to convince him of his errors, in rough harsh terms or in mild and gentle language, yet he will not acquiesce in them, nor cease to be troublesome.

**10** Men guilty of murder or other atrocious crimes shew no favour to the most perfect and upright of characters; they even seek the life of every one who acteth sincerely according to truth and righteousness.

**11** The weak and foolish upon a slight provocation produceth the utmost ardour of resentment: but the reflecting and considerate, as soothng

**7** The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

**8** Scornful men bring a city into a snare: but wise men turn away wrath.

**9** If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

**10** The blood-thirsty hate the upright: but the just seek his soul.

**11** A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

soothing it backwards with his hand, represseth, bridleth, or holdeth it in with candour and patience. Proverbs

12. If a ruler hearken to lies, all his servants are wicked.

If a magistrate lord or master dispose his ears and mind to a ready and earnest attention to the language of deceit and falsehood; all his servants will follow his example, and be in the utmost disorder and confusion as to truth and falsehood, right and wrong. xxix. 11.

13. The poor and deceitful man meet together: the LORD lightenerth both their eyes.

The ragged almost naked poor, and the swaddled heavy-clothed rich in his robes of state, with the bearer of his train, meet one another: the LORD in both circumstances affordeth them proper representations of things if they will attend to them, and putteth it in their power to be virtuous and happy. 13

14. The king that faithfully judgeth the poor, his throne shall be established for ever.

The governor, who as equity prescribes, acts the part of an advocate for and defender of the lowly afflicted and injured; his throne shall stand upon an unshaken and immoveable foundation. 14

15. The rod and reproof give wisdom: but a child left to himself, bringeth his mother to shame.

The seasonable prudent use of correction and admonition produce wisdom and virtue: but a child, as it were let loose, thrown out, and not properly disciplined, in the irregularities of his future life reflecteth an extreme dishonour upon both his father and mother, for their former indulgence which has occasioned them. 15

16. When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

When the impious and immoral grow rich and powerful, wilful prevarications with the laws of GOD and man prevail and abound: but their tenure is short; their heightened vices hasten their fate; and

SECT. 33. and the righteous who have beheld  
their elevation shall likewise in  
Proverbs due time be spectators of their  
xxix. 16. downfall and ruin.

17 Discipline your son into duty  
and obedience, and he shall become  
the happy means to you of an easy  
and comfortable state of mind ;  
yea, he shall give you exquisite  
pleasure, even an entire satisfac-  
tion.

18 Where no due attention is given-  
en to that instruction, which the  
law in the ordinary manner of re-  
ceiving it affords, the people are  
necessarily stript of their highest  
honour, or strongest defence and  
security : like a sphere or globe  
violently thrown against the ground  
and beaten to pieces, they are cer-  
tainly soon divided and scattered :  
but he who, as he is indispensably  
obliged, keepeth all God's com-  
mandments, how happy is he !

19 It is the distinguishing character  
of an impudent obstinate slave, that  
words alone without stripes will  
not discipline him into duty : he  
cannot but understand, 'tis suffi-  
ciently plain when he is spoken to  
or called for, but such is his obdu-  
racy or malignity, that there is no  
answer to be had from him.

20 In the course of your observa-  
tions, you have doubtless remark-  
ed on a man who appeared over  
eager to be heard, and most precipi-  
tate to expose his own undigest-  
ed thoughts : there is solider ground  
of reason to expect an heavy stupid  
creature may some time learn wis-  
dom, than that he will ever do it.

17. Correct thy  
son, and he shall  
give thee rest : yea,  
he shall give delight  
unto thy soul.

18. Where *there*  
*is no vision*, the peo-  
ple perish : but he  
that keepeth the  
law, happy *is* he.

19. A servant  
will not be corrected  
by words : for tho'  
he understand, he  
will not answer.

20. Seest thou a  
man *that is hasty* in  
his words ? *there is*  
more hope of a fool,  
than of him.

21. He that <sup>1</sup>delicately bringeth up his servant from a child, shall have him become his son at the length.

22. An angry man stirreth up strife, and a furious man aboundeth in transgression.

23. A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24. Whoso is <sup>u</sup> partner with a thief, hateth his own soul: he heareth cursing, and bewrayeth it not.

25. The fear of man bringeth a snare: but whoso putteth

He that as dandling him on his lap, treateth his servant from his childhood in an affectionate tender manner; in his adult state will find, that he expects a behaviour that most properly belongs to one of his offspring.

An arrogant disdainful person <sup>zz</sup> aggravates all occasions of division and animosity: and a choleric violent one magnifieth to the utmost every indignity or provocation.

A dictatorial pride, self-sufficiency, or insolent overbearing temper and carriage in a man, shew such meanness and want of reflection as render him contemptible and hateful: whereas the modest submissive and truly humble, thereby intimate a degree of real merit; claim regard, and so far as the opinion of the best judges have weight, are certain of esteem and character.

He that industriously concealeth <sup>24</sup> gross enormities, and thus maketh himself an accomplice with a robber or other notorious offender, is actually deemed in some sense guilty, and deserving of sufferings: the same as he who is a witness of blasphemy, and discovereth not the profane and shocking author.

Civil authority and superiors in <sup>25</sup> power and station, have frequently intimidated people of irresolute weak

<sup>1</sup> Schultens renders, *he that bringeth up delicately as a stalion his servant from his childhood; his posterity likewise shall be of the prolific breeding kind.*

<sup>u</sup> See *Levit. xxiv. 11.* Agreeable to which is the German adage. *Der hebler ist so gut als der stokler.*

SECT. 33. weak minds into the most dangerous snares, of basely betraying Proverbs truth and violating conscience : xxix. 25. but he who reckons himself secure

putteth his trust in the Lord, shall be safe.

in doing his duty ; and obeying and confiding in the Almighty, shall prove to be perfectly safe : and as situated on the inaccessible height of a lofty tower, out of the reach of danger.

26 As if their happiness and even being depended on it, the generality are intently solicitous to secure the favourable regard of persons in stations of eminence : nevertheless, every man's distinct allotment of good or evil is not at the meer option of the most exalted fellow-creature, but is certainly dispensed as is most convenient, by the sovereign direction of the most high God.

26. Many seek the ruler's favour, but every man's judgment cometh from the Lord.

27 A similarity or opposition of manners, affections, and pursuits, visibly produce lasting friendships or antipathies : thus the unrighteous man's temper and actions, in the estimate of the pious and just, render him an object of pity, contempt, and detestation : on the other hand, he who prosecutes one certain path of undeviating plain integrity, is disliked and abhorred by him who makes no difference betwixt right and wrong, virtue and vice.

27. An unjust man is an abomination to the just : and he that is upright in the way, is abomination to the wicked.

## CHAP. XXX. SECT. XXXIV.

*Important discourse of Agur. Man's great negligence and imperfection. The supreme excellence of the Deity and his declarations. Reasons for preferring a middle state in life. Different kinds of detestable enormities. Objects that are insatiable. Contumelious usage of parents. Matters that are prodigious and unsearchable. That are intolerable. Creatures that are diminutively small, but most sagacious. Majestic and venerable ones. Errors to be early atoned with the humblest submission.*

## CHAP. XXX. I.

**T**HE words of Agur the son of Jakeh, even the prophecy : the man spake unto Ithiel, even unto Ithiel and Ucal.

2. <sup>w</sup> Surely I am more brutish than any man, and have not the understanding of a man.

## CHAP. XXX. I.

**T**HE following ones were the ~~SECT.~~ 34. proverbial expressions of ~~A-~~ <sup>Agur</sup> the son of Jakeh. Truly the Proverbs important and ever memorable ~~xxx. I.~~ discourse which that excellent man delivered, with a full assurance of their truth and certainty to Ithiel ; even to his disciples Ithiel and Ucal.

In personating the generality of the human species, with the principles they act from and the measures they pursue, I may freely declare—It is not a more lamentable than certain fact, that as to rational spiritual concerns and a future endless being, I appear more insensible than should seem to be in the power of man ; and by no means to judge and balance, as

<sup>w</sup> *Aben Ezra* supposes this may be an answer to a somewhat like interrogatory to that which was put to the Oracle Apollo; viz. *Who was the wisest man?* The reply whereto was, *he that is sensible of his own ignorance.* In the manner of Pythagoras, who declined the name of wise, or Socrates, who is reported to say, *this only I know, that I know nothing.* It is observable that this chapter begins the fourth part of *Proverbs* according to the Jewish division.

SECT. 34. becomes an intelligent and accountable mortal.

**Proverbs** With repeated constant lectures, 3. I neither learned wisdom, nor have the knowledge of the holy.

xxx. 2, 3. I have not duly improved in the noblest skill of religious wisdom; nor with the maxims and experiences of ancient worthies acquired that moral knowledge which inclines to the practice of holiness or universal righteousness.

4. Notwithstanding his intellectual capacities and all desirable advantages, who hath elevated his conceptions to contemplate the grand object of religious homage? or considered to any purpose the amazing attribute of the divine Omnipotence, and to what an immensity of extent it reaches? Who it is that presides in the exalted heavens, and penetrates to the earth's deepest caverns, or the lowest Sheol? Who, as holding them within the hollow of his hand, easily congregateth and confineth all the most raging blasts of the awakened wind? Who, as swaddling them in a garment, hath fastened together the largest quantities of flowing waters in the clouds and seas? Who hath laid the solid foundation, and raised the goodly structure of this capacious earth, with its remotest parts, from pole to pole? Declare if you are, as you surely ought to be, in some measure acquainted, what are his eminent distinctions? and what titles and characters exactly correspond to his various offspring?

5. Whatever the most high God hath designed, any way expressed or solemnly commanded, is refined in

5. Every word of God is pure: he is a shield unto them that

that put their trust in wisdom and equity, to the ut- SECT. 34.  
most perfection and freedom from ~~all~~  
all degrees of impurity : as a mi- Proverbs  
litary man's shield, he is a certain xxx. 5.  
unshaken defence, to them who  
in the observance of his laws en-  
tirely rely upon him.

6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

As if they were insufficient or imperfect, add not, for secular ends, as of equal authority, your own inventions or private opinions to the divine declarations : lest he convince you by sufferings of your gross mistakes ; and you appear to the whole world to be a wicked cheat, or vile impostor.

7. Two things have I required of thee, deny me them not before I die.

Two articles I constantly present to thee, most faithful and beneficent GOD, in my prayers, as the objects of my ardent wishes : refuse not thou to grant them me, so long as I have to live in this world.

8. Remove far from me vanity and lies ; give me neither poverty nor riches, feed me with food convenient for me ;

In the affair of religion, let me be so far from lying under any temptation to idolatry or superstition, that I may always look with abhorrence on that which is void of truth and goodness, and can answer no purpose of virtue and happiness : and that my secular allotment may be neither riches nor poverty : but the bread of my allowance, that is suitable to my station and answerable to my necessities, may by the kind hand of thy providence, be in due course constantly dealt out to me ;

9. Lest I be full, and deny thee, and say, Who is the LORD ? or lest I be poor, and steal, and take

Lest in an affluence I should have more than a sufficiency, and misapply the residue ; and by refusing him due acknowledgments, dissemble or belye the truth power

Sectr.-34. and goodness of the Ever-blessed take the name of Deity : impiously saying, Who is my God *in vain*.

Proverbs xxx. 9. the most High GOD, as to any connection I have with or dependence on him ? Or on the other hand, lest being stript of all property, I seek for a subsistence by indirect measures of private stealth: and lay hold on the name of the tremendous JEHOVAH, right or wrong to protect me, swearing in the most presumptuous audacious manner.

10 Entertain not unreasonable surmises, nor utter envious calumnies to your common master, concerning a subordinate officer or minister ; lest in vindicating himself he be obliged to render you vile and despicable ; and he to whom you are equally accountable, acquitting him, condemn and punish you.

11 There is a worthless age, or most undutiful ungrateful generation, that treat even their aged good father with contumelious language : and make not honourable mention of their affectionate tender mother.

12 There is a formal set or most ceremonious race, who in their own mistaken views appear shining bright ; and, like the purest metals, to be free from all drossy mixture ; and yet with their most specious professions, are not clear from moral pollution ; nor shall by means of any external rites escape the greatest punishment.

13 There is a lordly breed or most scornful haughty family, with what arrogant disdain do their glaring big eyes look upon all beneath them !

10. Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11. *There is a generation that curseth their father, and doth not bless their mother.*

12. *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*

13. *There is a generation, O how lofty are their eyes ! and their eye-lids are lifted up.*

them ! and their eye-lids are elated with a most overbearing assurance or daring impudence.

SECT. 34.  
Proverbs

xxx. 13,

14.

14. There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.

There is an oppressive persecuting tribe or most tyrannical kind, whose savage teeth, like sharp-pointed swords, are whetted to the greatest degree of keenness ; and their prominent eye-teeth, or rending fangs, as knives, seem grinded on purpose to cut off from the earth its lower orders of inhabitants ; and make a clear riddance of the meek and humble afflicted and indigent from among mankind.

15. The horse-leach hath two daughters, *crying*, Give, give. There are three things that are never satisfied, yea, four things say not, *It is enough.*

It is observed concerning the horse-leech and its two insatiable offspring, that as to sucking blood, their only cry is, supply, supply, more, more. There are three others which never meet with a sufficiency ; indeed four that are not to be fully satisfied.

16. The grave, and the barren womb, the earth that is not filled with water, and the fire that faith not, *It is enough.*

The sheol in particular, or separate invisible state, which without ever returning any, readily admits into its unknown abodes all the successive ages of mankind : the harlot's barren womb, which greedily receives and at the same time destroys the seeds of generation : sandy unfruitful ground, that raises no crops, and yet in whatever plenty the rains fall upon it, soon craveth fresh supplies : and a consuming fire, which whatever combustibles it is fed with, wanteth still more fuel.

D d 3

A peculiar

\* Horseleach, Bochart explains of fate or destiny. Vid. Hieroz. P. II. L. v. C. 19. and Nold. P. H. P. 447.

SECT. 34. Proverbs  
xxx. 17.

A peculiar regard and extreme veneration are due to the worthy persons and salutary instructions of parents: the grossest crimes, an untimely fate, and the want of a decent interment may be expected from the contrary: and that the leering eye which throws wicked contempt on a good father, and insolent disdain on a tender mother; the ravens of the valley shall dig it out of the unburied exposed corpse, and the young eagles shall eat it up.

18 There are three occurrences frequently to be observed, that yet have something in them of intricacy and wonderful obscurity beyond my power clearly to exhibit them: yea, four which seem to exceed my comprehension, or ability for a full explication:

19 An eagle's manner of subsistence, and renewal of its age and plumes, with its soaring flights in the upper regions: a serpent's way of life among the ragged sharp rocks, with the change of its skin when grown old, and shining in a new one: the course of a ship agitated with a violent storm at sea: and the prudent and steady conduct of inexperienced youth; so as notwithstanding all the hazards and temptations of that volatile, frail, period, to finish it inviolate and unspotted.

20 Alike amazing and unaccountable seems the conduct of an adulterous lewd woman: with the same unconcern as the most indifferent actions, she commits the foulest crimes: and in the midst

17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18. There be three things which are too wonderful for me, yea, four which I know not:

19. The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.

20. Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

of scenes of debauchery, with an SECT. 34.  
unparalleled impudence, professes ~~the~~  
the highest regard to virtue, boasts Proverbs  
of virgin purity, and is most sati- xxx. 20.  
rical upon uncleanness.

21. For three things the earth is disquieted, and for four which it cannot bear.

Under three offensive hideous 21 articles, the solid earth seems moved with a most violent concussion ; and under four, they are so unnatural and intolerable, it is incapable of supporting until it shake them off its perverted surface.

22. For a servant when he reigneth, and a fool when he is filled with meat,

The community suffers and can- 22 not but be greatly dissatisfied, when the meanest vassal in an arbitrary manner sways the scepter ; dictates to princes and tramples on nobles : and society is sure to be unhinged, when a cowardly spiritless fellow is raised by plenty to the highest pitch of loftiness and insolence.

23. For an odious woman when she is married, and an handmaid that is heir to her mistress.

Family commotion and disorder, further, ensue, and the severe resentment of a wife or concubine is usually experienced by her rivals, when after neglect and reproach for sterility, she becomes a mother and the husband's favourite : likewise, from a female slave's outrageous arrogance, who during her life and in her presence, has an absolute ascendancy over the fortune, person, and even spouse of her mistress.

24. There be four things which are little upon the earth, but they are exceeding wise.

In the animal kingdoms, there 24 are four creatures remarkably small, and seemingly despicable, that yet discover a surprizing sagacity, neither can the most perfect human

D d 4

wisdom

\* The LXX render, *they are wiser than the wife*, i. e. than wise men. As also the Vulg. Lat. and Syr.

SECT. 34. wisdom afford a more uniform  
Proverbs guidance to the ends of being, than  
xxx. 24, their natural instincts do.

25. The ants particularly are a collective body or society not powerful and formidable; yet they are wonderfully provident and industrious, in the properest summer season to lay food in store against the inclemency and confinement of storms frost and winter.

26 Mountain mice also in their largest companies provide not by virtue of a superior strength a fortified habitation; yet are these feeble harmless creatures, secure against dangers, in the holes and clefts of rocks where they have formed themselves lodges.

27 The locusts have no king to administer justice, or general to preserve strict discipline among them; and yet they issue forth in regularly disposed bodies, and according to laws of the exactest equity have each band their allotment or portion of plunder.

25. The <sup>a</sup> ants are a people not strong; yet they prepare their meat in the summer.

26. The <sup>a</sup> conies are but a feeble folk, yet make they their houses in the rocks;

27. The locusts have no king, yet go they forth all of them by <sup>b</sup> bands;

### The

<sup>a</sup> This insect is said to *prepare* its meat, both collect it with indefatigable labour, and *cut* or *nibble* grains of corn to fit them for being stowed up, that they may not shoot in the earth.

<sup>a</sup> The *DW* is reported by *Bochart, Shaw, &c.* to be a large kind of mouse, lodging in mountainous rocky places, keeping in companies, of which one watches against dangers for the rest. A harmless creature about the size of a rabbit, but of a browner colour, smaller eyes and a head more pointed. 'Tis called in *Syria* and *Phenicia Damon I-frael*: and common upon mount *Libanus* and other mountains of *Syria*.

<sup>b</sup> Bands, literally *by arrows*, *by allotment*, i. e. at an appointed time, or in a regularly disposed body.

28. The <sup>b</sup> spider taketh hold with her hands, and is in kings palaces.

29. There be three *things* which go well, yea four are comely in going:

30. A lion, which is strongest among beasts, and turneth not away for any.

31. A <sup>c</sup> greyhound, an he-goat also, and a <sup>d</sup> king, against whom there is no rising up.

32. If thou hast done foolishly in lifting

The crafty lizard newt or sa- Lamander, with her fore-feet like hands, in pursuit of prey takes hold of flat cieling, and sometimes happens to make her abode even in royal palaces.

29. There are three things whose gait and air are distinguishable for stateliness and dignity; yea the steps of four have in them a peculiar grandeur and majesty.

A lion of the strongest fiercest kind, who prevails by virtue of his intrepidity and vigour, so as to be ranked at the head of the animal creation: neither does he give the least sign of fear as if any beast was his superior, nor turn his back before the most powerful antagonist.

A war-horse, that mocking at alarms, boldly assaileth the enemy: a venerable he-goat the leader of the flock: and an invincible monarch or victorious commander, who triumphs over all his adversaries.

Never think it beneath you to confess and retract your errors: and

<sup>b</sup> The Spider, rather a small sort of lizard, newt, or salamander, from its spots called *stellio*: a very subtle crafty creature, whose fore-feet are very like the hands of a man: the spider as well as it may be in king's palaces, and its legs considering the use made of them elegantly compared to hands.

<sup>c</sup> Grey-hound, literally *girt in the loins*, which Dr Shaw stiles a judicious translation; but Schultens perhaps may not be mistaken in supposing the war-horse to convey a nobler and more proper image.

<sup>d</sup> Dr Grey remarks, that he cannot see how a king speaking to his people, gives any idea of a beautiful or majestic state; and that the image is better kept up by a victorious king.

**Sect. 34.** and if from an affectation of that noble magnanimity I so deservedly extol, you have been transported into an impotent silly pride and supercilious ridiculous disdain of others ; or if, which is quite distinct from true greatness, you have acted with a fool-hardy daringness, restrain your vanity, and with unfeigned concern deplore your folly.

**33.** You may expect men's love or hatred in a great measure to be answerable to your behaviour to them : and as certainly as stroking the dogs draweth out the milk, or churning the cream produceth butter, so certainly does gentle kind usage procure their favour, or promote your interest : on the other hand, as pinching the nose causes bleeding, so does a provoking insolent carriage create disgusts ; and intolerable abuses give birth to the most outrageous animosities and contentions.

lifting up thy self, or if thou hast thought evil, lay thine hand upon thy mouth.

**33.** Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood : so the forcing of wrath bringeth forth strife.

## C H A P. XXXI.      S E C T. XXXV.

*King Lemuel's instructions from his mother. Governors to avoid effeminacy and excesses. Exhilarating draughts proper for the afflicted and distressed. Justice to be administered in favour of the silent, the helpless, and extremely necessitous. A completely virtuous wife characterized.*

### C H A P. XXXI. I.

**Sect. 35.** **T**HE following ones are the expressions of King Lemuel, respecting the instruction afforded him ; truly the sententious important discourse his mother uttered for

### C H A P. XXXI. I.

**T**HE words of King Lemuel, the prophecy that his mother taught him.

\* By Lemuel, Solomon is generally supposed to be meant, and that his mother Bathsheba gave him these instructions ; which express a peculiar delicacy and tenderness.

for directing him in the practice of SECT. 35.  
that which is right and good, and shunning all evil. Proverbs.

2. What, my son?  
and what, the son  
of my womb? and  
what, the son of my  
vows?

What, O my son, are you to<sup>xxxi. 1,</sup>  
hear from me? Wherein can I<sup>2.</sup>  
shew a mother's tenderness to the  
dearest fruit of pregnant months  
and a painful labour? And what  
do nature and reason suggest, as  
proper to be declared to him whom  
I received from GOD and have  
devoted to him, whose welfare and  
happiness cannot but sit with the  
greatest weight upon my mind.

3. Give not thy strength unto women, nor thy ways to that which destroyeth kings.

Sacrifice not your vigour of<sup>3</sup>  
mind and body to enervating pleasure,  
in the fond caresses of wanton and dissolute women; nor suffer  
your course of life to be under  
the influence of those engines of  
destruction, which have often proved fatal to monarchs, rendered  
them unequal for the task of government,  
and as dust or filth  
swept them quite away.

4. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink:

Further, far be it from kings,<sup>4</sup>  
O Lemuel, far be it from kings to descend beneath common men of any reason, by exceeding bounds in drinking wine; and counsellors in the weighty affairs of state overmuch to exhilarate their spirits with plentiful potations of the strongest wine.

5. Lest they drink and forget the law, and pervert the judgment of any of the afflicted.

There is the greatest danger to<sup>5</sup>  
the community from an habit of this kind; and that making drinking their business, they will neglect the engraved law prescribing the limits of right or property; and change judgment or deviate from executing justice in favour of them who are any way injured or oppressed. Admin.

- Sect. 35.** Administer the richest generous wine to him who conflicts with the heavy weight of overwhelming calamities : and wine that will support and comfort them, to those who feel the gall, the bitterness, the utmost acrimony of misery.
- Proverbs xxvi. 6.** Let him, to whom life seems a burden, drink, and in his renewed spirits as it were forgot a while his extreme necessities ; perhaps never more remember with so painful a sense some crushing incident, or sorrowful circumstance.
- 7** Let no power on earth hinder you, from opening wide your mouth to speak fully and clearly, in defence of those, who are overawed into silence ; who are incapable of supporting their own rights ; or whose speaking would not avail : and vigorously espousing the just cause of all those without exception, who are upon the point of being wrongfully undone convicted or executed.
- 8** In favour of truth and right speak freely and unreservedly ; decide according to the rules of impartial and unvaried equity ; and act the generous part of a steady advocate
- 6.** Give f strong drink unto him that is ready to perish, and wine to those that be of heavy hearts.
- 7.** Let him drink and forget his poverty, and remember his misery no more.
- 8.** Open thy mouth for the dumb in the cause of all such as are & appointed to destruction.
- 9.** Open thy mouth, judge righteously, and plead the cause of the poor and needy.

<sup>f</sup> A custom is said to be grounded on this passage, immediately before an execution began to give the condemned a quantity of frankincense in a cup of wine, to stupify him, and render him insensible of his pain : and the compassionate ladies of Jerusalem are said generally to have provided this draught at their own cost. *Lew. Ant. Heb. Rep.* Vol. I. P. 72.

<sup>g</sup> Literally, *sons of passage*, which some render such as stood condemned for some capital crime charged upon them, and the stroke of death so near, that they might properly be said to be ready or appointed for destruction.

advocate for the injured and oppressed, fatherless and friendless. SECT. 35.

10. Who can find a virtuous woman? for her price is far above rubies.

Who shall be so happy to obtain Proverbs for his consort, a woman who deserves an universal good character; and in her whatever he can desire: there may be difficulty, but the excellence warrants all prudent endeavours, for polished gems fall greatly short in their highest value of her inestimable merit. xxxii. 9.  
10.

11. The heart of her husband doth surely trust in her, so that he shall have no need of spoil.

Her husband's mind, whether at home or abroad, may be easy and satisfied, for he is perfectly secure, as to the domestick business he has committed to her management: neither will he lie under any temptation to plunder or use unlawful methods of gain, to supply deficiencies, in an house where her discretion guides.

12. She will do him good and not evil all the days of her life.

Her conduct will produce to him in the greatest maturity and perfection whatever is acceptable and beneficial; never designedly the least prejudice or vexation, during the whole course of her life.

13. She seeketh wool, and flax, and worketh <sup>1</sup> willingly with her hands.

She employeth her time in offices suitable to her station; in manufacturing drawing or spinning wool and flax; and it is her pleasure to be always in exercise; most diligent and expert in busines.

14. She is like the merchant ships, she bringeth her food from afar.

As at the proper season, the merchant freights his ships for voyages, that they may return richly

<sup>1</sup> הַרְבָּה signifies to *pluck* or *tear off* as fruit from a tree; and probably may allude to *flax*, which is pulled from a fibrous plant: or *wool* torn from fleeces, and mixed for spinning.

<sup>1</sup> Willingly or diligently, according to a different reading Dr Gavy prefers, should be rendered *delectably*.

Sect. 35. richly laden ; so is her traffick dispatched to, and provisions derived from the greatest distance, and her habitation plentifully stocked with all kinds.

Proverbs xxxi. 14. Farther, she is vigilant and early in her family offices, and whilst the shades of night and darkness are not yet dispersed, riseth from her bed, distributeth among her domesticks the materials for labour ; and to each of her female servants their respective quantities, or proper tasks.

16. As for the improvement so is she concerned for the security of her substance, and after mature deliberation as to its value and convenience for her, purchaseth a piece of ground : as the result of her personal industry she is enabled to provide suitable hands for planting a vineyard.

17. She is remarkably alert and expeditious in the dispatch of business, and bindeth her girdle fast about her loins, or prepares herself for vigorous action ; and nerves or braces her arms with the strongest exertions of bodily strength.

18. She experiences the signal advantage to her growing fortune of her regular negotiations : and is indefatigable, early and late, to leave nothing undone that may carry her manufacture and commerce to the greatest perfection.

19. She gently reacheth out the fingers of one hand to twine the thread upon the whirling spindle ; and with the other's fixed gripe holdeth steady the distaff on which the flax is bound.

15. She riseth also while it is yet night, and giveth meat to her household ; and a portion to her maidens.

16. She considereth a field, and buyeth it ; with the fruit of her hands she planteth a vineyard.

17. She girdeth her loins with strength, & strengtheneth her arms.

18. She perceiveth that her merchandise is good : her candle goeth not out by night.

19. She layeth her hands to the spindle, and her hands hold the distaff.

20. She stretcheth out her hand to the poor : yea, she reacheth forth her hands to the needy.

Far from being penurious, the same hand of industry is open to the reduced, and distinguished for liberality to the indigent ; yea both her hands are ready and expanded in distributions wherever there are objects.

21. She is not afraid of the snow for her household : for all her household are clothed with <sup>a</sup> scarlet.

She has no reason to be apprehensive for her family from the inclemencies of seasons, the cold of falling snow or the rigorous blasts of a stormy winter : for her entire household are suitably apparelled, or have garments that will effectually defend them.

22. She maketh her self coverings of tapestry, her clothing is silk and purple.

For her own convenience, ornament and decent proper distinction, she curiously worketh flowing robes, variegated with the most beautiful shining borders : the fine linen she is adorned in, resembles the produce of Egypt, and the colour is the richest purple.

23. Her husband is known in the gates, when he sitteth among the elders of the land.

The accessions of honour she brings to her house are not less than those of wealth and power : and on her account, her husband is conspicuous in publick assemblies ; even celebrated whenever he taketh his seat amongst persons of

<sup>a</sup> Scarlet, some interpret of the Tyrian die. See Lew. Hist. Antiq. Vol. III. p. 234. Some of two garments each, one for summer another for winter : some of the soldier's leaguer cloak : a gown, lined, a frize cassock, a rough shagg gaberdine, like the Irish mantle or rug. It doubtless signifies here, apparel that was strong and warm ; and Schulz renders the word twice dipt or double died : which not improbably was done by their strongest cloathing, which from thence might be used to denote such cloathing : but the colour it self could not much fence from cold, and pompous attire cannot well be denoted. A similar account however is given of the women in the city of Cuenca in South America. See Juan & U. Kay. Vol. I. p. 333.

SECT. 35. of the first rank and character in  
the land.

- Proverbs** Not only for private consumption, but she manufactureth fine linen cloth for merchandise, and disposeth of it to the best advantage at the respective markets ; and delivereth the finished girdle to the *Phænician* trader.
24. She maketh fine linen, and sell-  
eth it, and deliver-  
eth <sup>1</sup>girdles unto the merchant.
25. Her greatest excellencies are indeed those of her mind, and her noblest ornaments an inviolable virtue and the strictest honour ; which raise her above all temporal contingencies ; and give her ground of triumph, even in the prospect of her last day and another world.
26. Her conversation, far from betraying the least tendency to folly or impiety, is under the steady conduct of religious wisdom ; and in whatever she communicates, there are clearly observable the precepts of a prevailing truth and universal righteousness.
27. And yet she prosecutes not the most important affairs to an extreme, and neglect of her family interest : but as stationed on a watch-tower, she commands a full view of all going out and coming in, and every thing that concerns her : she truly eats not the bread which costs her nothing, nor can charge to her own negligence or indolence any unfavourable issues, should they ever happen.
28. Her offspring, by means of her œconomy and instructions, rise to eminence
25. Strength and honour are her clo-  
thing, and she shall rejoice in time to come.
26. She openeth her mouth with wisdom, and in her tongue is the law of kindness.
27. She looketh well to the ways of her household, and eateth not the bread of idleness.
28. Her children arise up, and call her

<sup>1</sup> Girdles were used to tie or bind up their floating long robes for business or journeys ; in them they likewise carried their money. *Lew. Heb. Antiq.* Vol. III. p. 236.

her blessed : her eminence and distinction for wif-<sup>SECT. 35.</sup>  
husband also and he dom and virtue, power and riches; and whenever  
praiseth her. and whenever they appear in pub- Proverbs  
lick, it is the general wish and <sup>xxxii. 28.</sup>

prayer, that all mothers were like  
their's: in the illustrious character  
of her husband also she is univer-  
sally celebrated.

29. Many daugh-  
ters have done vir-  
tuously, but thou ex-  
cellest them all.

Doing justice to others, with<sup>29</sup>  
one consent they declare, that no  
small number of women have en-  
tered the marriage state with ho-  
nour, and diligently attended to  
its duties; been patient of labour,  
and truly concerned to educate  
their children; but in every female  
accomplishment you have a visible  
ascendancy; as to the degree and  
perfection have greatly gone beyond  
them.

30. Favour is de-  
ceitful, and beauty  
is vain: but a woman  
that feareth the  
LORD, she shall be  
praised.

Only personal accomplishments,<sup>30</sup>  
the external mien and graceful air,  
which frequently recommend to  
favour, may deceive like counter-  
feits: and the most perfect beauty  
and symmetry are superficial and  
fading as a bubble or vapour: but  
a truly religious, pious and virtuous  
woman shall shine most illustriously  
in the lasting praises of all that are  
acquainted with her.

31. Give her of  
the fruit of her  
hands, and let her  
own works praise  
her in the gates.

Whoever you are that have the<sup>31</sup>  
interest of society at heart, think  
of exhibiting her as a pattern for  
woman kind: and you who preside  
in publick affairs, by some distin-  
guishing memorials, of transmit-  
ting to the latest posterity the death-  
less fame of her merit and virtue.



# PARAPHRASE

WITH

NOTES Critical, Historical, and Practical,

ON THE

## Book of ECCLESIASTES.

---

### CHAP. I.

### SECT. I.

*The publick speaker the son of David. His subject, the insufficiency of all earthly scenes as to happiness. No residue to man beyond this life of all his secular labour. The transitoriness of generations. The earth stable. The course of nature regular. Anxiety and fatigue not entire satisfaction from researches and tradition. No distinguishing marks upon natural revolutions. Events that have happened to be again expected. Enquiry into injuries and deficiencies. Life embittered by the knowledge without the power to rectifie the former or supply the latter.*

### CHAP. I. I.

THE words of  
the<sup>m</sup> preacher,  
the son of David,  
king of Jerusalem.

### CHAP. I. I.

THE following discourse, ex- SECT. I.  
hibiting in a popular stile in- —  
structions of religious wisdom; as ECCLES.  
to the speaker of it is justly ascribed i. 1.  
to the son of *David*, and like-  
wise his successor in the *Israelitish*  
government.

E e 2

O utter

<sup>in</sup> The reverend and learned Mr Peters supposes this to be a sermon preached by *Solomon*, but long after his death, i. e. to have been composed out of his remains: and that the prophet *Isaiab* hath left a little mark of his own hand-writing, &c. Supplm. p. 5, 6, 7, 8.

- SECT. I.** O utter insignificance of earthly scenes, exclaims the publick instructor! O entire emptiness of secular good! The whole world, as to satisfaction and happiness, has no more solidity in it than bubbles on the stream or a dissipated vapour.
- ECCLES. i. 2.** 2. Vanity of vanities, saith the preacher, vanity of vanities, all is vanity.
3. Beyond a competency what in his life? and after his decease what remains to mortal man; indeed nothing of all his laboured designs and arduous toils, wherewith he fatigues and exhausts himself during his continuance in the land of the living?
4. His uncertain short tenure forbids any large expectations; since in an uninterrupted quick succession, generations withdraw and generations advance: though the earth on which all is acted still rests on its solid basis; and seems likely always to continue without being any way affected by universal changes.
5. By a most orderly disposition, or according to laws of an all-wise direction, the grand fountain of light and heat, the glorious sun, likewise constantly arises on our hemisphere, and the same sun setteth; even as an eager sportsman or most expeditious messenger, he dispatches his return, as it were, pants till he arrives at that quarter of the heavens, where he lately displayed his morning rays.
6. The motion of the wind is moreover regular, one while it bloweth toward the South, then veereth about toward the North; there is a kind of method and order of rotation even in its perpetual shifting;
3. What profit hath a man of all his labour, which he taketh under the sun.
4. One generation passeth away, and another generation cometh: but the earth abideth for ever.
5. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.
6. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again

gain according to his circuits; and it goes and returns in Sect. 1. the due course of a certain revolution.

ECCLES.

7. All the rivers run into the sea, yet the sea is not full: unto the place from whence the rivers come, thither they return again.

All the rivers upon this extended earth, whether produced by excessive rains or flowing fountains, agreeably to settled laws, disgorge themselves into the grand reservoir, the profound ocean: yet the same ocean swells not to such enormous fulness as to burst its strong banks: unto those very channels from whence the streams proceeded, thither have they recourse by the regulations they are subject to.

8. All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

Instances might be multiplied, where the effects are visible, but the secret causes and operations are not with the strongest efforts of reason to be fully comprehended, nor the recesses of nature laid open: the eye the most curious and prying of man's senses, sees not so far but it is still inclined to make fresh observations: nor does the ear receive from the researches of others, such compleat information, that it can take in no further intelligence.

9. The thing that hath been, it is that which shall be; and that which is done that which shall be done: and there is no new thing under the sun.

The subjects are in all ages the same, and the constitution of things so unalterably settled, that what has been in past shall be in future time: like facts which now appear upon the theatre, shall hereafter be performed: the same effects may always be expected from the same causes; and there are strictly speaking no distinguishing signs of one time more than another, nor any certain new tokens for particular revolutions in nature.

10. Is there any thing whereof it may be

Is there one individual event, that from a peculiarity of circumstances

**SECT. I.** stances can properly point to itself and declare—I am of a short standing, or this is the first time I ever happened: the same hath doubtless been observable, even frequently repeated in several ages at the greatest distance.

11 All that occasions the seeming novelty plainly is, that no one recollects the entire series of past transactions, nor are memorials preserved of them: neither will monuments be erected to transmit as singular, future ones: with those which shall succeed throughout the longest currents of after time.

12 As to myself, whose instructions you are now assembled to attend to, once as their monarch I governed the *Israelites*, and my royal palace stood in the famous city *Jerusalem*.

13 And in my eminent station, with excellent opportunities and no despicable abilities, I most diligently applied to make myself master of that branch of wisdom, which consisteth in a perfect acquaintance with all human situations, designs and performances in this lower world: this seeming heightened calamity, that the Almighty hath appointed to mankind such diversities of labours, to lead them to due acknowledgments of him and reduce them to duty and virtue.

14 I have taken a very exact survey both of their respective stations and their behaviour in them; but have not been able to discover, through their own default, that they answer the god-like intention of them, or generally

11. *There is no remembrance of former things: neither shall there be any remembrance of things that are to come, with those that shall come after.*

12. *I the preacher was king over Israel in Jerusalem.*

13. And I gave my heart to seek and search out wisdom, concerning all *things* that are done under heaven; this sore travel hath God given to the sons of man to be exercised therewith.

14. I have seen all the works that are done under the sun, and behold, all *is vanity* and

and a vexation of spirit. generally reap the invaluable advantage: rather that they are empty of solid satisfaction, and their spirits preyed upon.

15. That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

The disorders injuries and inequalities prevailing among them, are too considerable ever in this world to be reduced to proper measures: and deficiencies more numerous than can be supplied, or so much as their total amount taken.

I sedately reflected with myself, 16 saying, it is observable how great I am made: and am actually esteemed to possest higher degrees of wisdom, than any of my predecessors in the sway of the *Israelitish* scepter: indeed I have had long experience to improve me in quickness of apprehension, distinctness of judgment, and all that knowledge which is to be acquired.

And I applied my utmost endeavours to be perfectly acquainted with all branches of science: clearly to discern that light of truth, which shineth most illustriously in its own native beauty, and likewise the opposite to it: until I was fully convinced, that this likewise, so

E e 4 far

<sup>a</sup> *Vexation of spirit, the ingenuous and critical Desvoueux renders prey food or companion for the wind.* Thus Chap: ii. 7 — the profits of their occupations are a vapour that goes along with the wind till nothing remains of them. See Phil. Observ. p. 360. and Jac. Guffet. Com. L. Ebraic. in ΜΥΩ. The additional phrase seems to imply besides emptiness, something of uneasiness and remorse to find things so.

<sup>b</sup> *Desvoueux* renders *wisdom and the knowledge of whatever is shining and science.* Thus likewise Psal. dii. 9. *Those whom I had made to shine,* i.e. who were most indebted to me for favours, or whose prosperity was owing to me, swore against, &c. Philol. Observ. on Eccles p. 385.

SECT. I. far from giving happiness, preyeth  
upon the spirits.

ECCLES. For a life of close study and diligent constant application, is quite different from a gay and unthinking, frolick and effeminate one: strong exertions of the mind are truly laborious; and penetrating deep reflections fetch up many a sigh like those of troubles and losses.

18. For in much wisdom is much grief: and he that increaseth knowledge, increaseth sorrow.

## C H A P. II.

## S E C T. II.

*Satisfaction and happiness not in philosophical researches, nor yet in the most refined pleasures: raising stately buildings: planting vineyards; or planning out gardens: numerous attendants: nor large treasure with the charms of musick. Mortifying reflection on them all.*

Ver. 1—12.

## C H A P. ii. 1.

SECT. 2.

**S**peculative wisdom not affording me substantial happiness, I next resolved, saying to my sensitive faculties—rouse ye to extract all the virtue it will produce, whilst I entertain you with an experiment in pleasure, and as you enjoy, weigh the entire value; this also I had occasion to pronounce insufficient and empty.

2 So far from giving them weight, as having any intrinsick excellency from a due estimation, I could not avoid saying expressly to scenes of unmeaning loud laughter, how silly and ridiculous are you? and to the gayest mirth, what doest thou avail as to rational satisfaction?

3 For another trial only, against inclination, for my natural bent led me to wisdom and I still pursued it,

## C H A P. ii. 1.

**I** Said in mine heart, go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold, this also is vanity.

2. I said of laughter, *it is mad: and of mirth, what doeth it?*

3. I sought in mine heart to give my self unto wine (*yet*

( yet acquainting mine heart with wisdom ) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven, all the days of their life.

it, with a perfect command I indulged myself in plentiful potations: not to contract the habit, ~~but~~<sup>ECCLES.</sup> ii. 3. but to form just apprehensions, what is signified by this kind of sottishness and stupidity, and what degrees of good and happiness there is to be experienced in that particular instance of sensual gratification to which such multitudes of unthinking mankind devote their health, fortunes and whole lives.

4. I made me great works, I builded me houses, I planted me vineyards.

In planning any publick works, 4 I gave them the exactest proportion, and the utmost magnificence: I raised me edifices, that were both truly splendid, and in all respects commodious: and planted me vineyards that would in due season produce the greatest plenty of the richest blood of the grape.

5. I made me gardens and orchards, and I planted trees in them of all kind of fruits.

Conformably to rules of the <sup>5</sup> nicest taste, I laid me out gardens, for variety of the most beautiful flowers and useful herbs: likewise orchards, and stocked them with all manner of the choicest fruit-trees.

6. I made me pools of water, to water therewith the wood that bringeth forth trees.

Against droughty seasons, I provided me ponds, canals, or large cisterns, for receiving water; and aquæducts for conveying it in proper quantities to supply my several nurseries of thriving young trees.

7. I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me.

At no small expence I purchased <sup>7</sup> me male and female servants, and had continual additions made to the number of my domesticks by the children that were born of them: my stock, likewise, of herds and flocks greatly exceeded that of all

<sup>p</sup> Literally, *I made my works great.*

SECT. 2. all the wealthiest men, who in any  
 former age had resided in *Jerusalem.*

¶. 7.

8. In the largest quantities I farther amassed to myself the riches of gold and silver: and whatever was most curious, scarce and valuable, therefore treasured up by kings, or kept in the cabinets of rulers of provinces: further, to give an higher relish to pleasure I added the charms of musick; and procured me masters in the harmonious art, and women who had the sweetest voices; also, those choicest instruments of all kinds, which are delighted in, by the best judges among mankind of sooth ing transporting melody.

9. In a few words, as to whatever power and wealth command, I was distinguished for greatness: and continually making the quickest further advances in all earthly dignity, above every thing that had been known in the city *Jerusalem:* neither had this height of state or giddy circle of pomps and vanities impaired my wisdom.

10. With understanding how to apply them, and with all this profusion of secular advantages, I freely gratified myself in whatever was acceptable and delightful: if any thing could afford entertainment I certainly procured it: for my mind derived pleasure to the utmost that it could bestow from all my labour: I truly thought, enjoying in an higher degree than others, the only benefit of my greater pains, the proper use of all my endless fatigues.

Then

\* *Delights, &c. Desvouex interprets female captives.*

8. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-fingers, and women-fingers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9. So I was great, and increased more than all that were before me in *Jerusalem;* also my wisdom remained with me.

10. And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour, and this was my portion of all my labour.

11. Then I looked  
on all the works  
that my hands had  
wrought, and on the  
labour that I had  
laboured to do: and,  
behold, all was  
vanity and vexation  
of spirit; and there  
was no profit under  
the sun.

Then I weighed in the exactest SECT. 2.  
balances of an impartial judgment, all  
all my acquisitions, whether of ECCLES.  
knowledge or pleasure, according ii. 11.  
to their real intrinsec value, and  
in comparison with the trouble  
they had cost me to obtain them;  
and truly if I had expected happiness  
it was not without this extreme mortification, that the whole  
was empty of it, and my reflections still uneasy: neither according  
to the exactest balances was there  
the least surplusage that my care  
and pains deserved not.

## S E C T. III.

*Contemplation of knowledge resumed, and likewise that of ignorance. The preference in many respects due to the former. Their equality in some. Mortality alike the fate of wise and foolish: also oblivion as to the bulk of mankind. The uncertainty into whose hands effects shall fall. This world not the object of ardent affections. Pleasurable enjoyment not transferable: not the result of labour, but of divine bounty. Ver. 12, to the end.*

C H A P. ii. 12.

A ND I turned  
myself to behold wisdom and  
madness, and folly: for what can the  
man do that cometh after the king? even  
that which hath been already done.

C H A P. ii. 12.

A S one dissatisfied that he has SECT. 3.  
not been able to discover the object of his very solicitous en- ECCLES.  
quiries, I returned to examine on ii. 12.  
all sides, and all particulars separately, of that knowledge which may issue in wisdom as contrasted with ignorance which leads to folly: for if it be asked, what observations are in the power of mortal man, after those which the king hath made?

\* Compare this with *Marc. Aurel. Anton. Medit. Lib. VIII.* to see the united testimony of two of the most illustrious, greatest and best men in favour of wisdom, integrity, and universal virtue.

SECT. 3. made? the answer is obvious, only  
to repeat what he has done: go  
**ECCLES.** further he cannot, nor have fairer  
ii. 12. opportunities, greater advantages.

13. And from distinctly considering all circumstances, I was fully satisfied, that the adequate ideas of true knowledge, have in the same degree the superiority, over the uncertain perplexed state of wild ignorance, as light hath over darkness.

14. In strictness of speaking, the reflecting and intelligent man's eyes are in his head, for his direction to proceed with safety and shun many hazards: whereas the ignorant and thoughtless, as walking in unguided obscurity, knows not which way to take, or whither he is going, easily stumbles into the grossest errors and is always in danger: nevertheless, this difference does not constitute any visible disparity as to contingent events, and the common fate of dying.

15. Of consequence; whatever prerogatives of science I maintain, or how large soever my experience, in those respects there is no distinction made betwixt the ignorant and the knowing; not betwixt the fate which attendeth the silliest and most despised of mankind, and that which waits for me myself who am so highly esteemed: and what purpose serves then all my applauded excellency or preeminence of thinking and wisdom? if there be no higher view of them than secular benefit, I must conclude it a very inadequate and unavailing one, as to compleat satisfaction.

13. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14. The wise man's eyes *are* in his head, but the fool walketh in darkness: and I myself perceived also, that one event happeneth to them all.

15. Then said I in my heart, as it happeneth to the fool, so it happeneth even to me; and why was I then *more* wise? Then I said in my heart, that this also is vanity.

For

\* Literally, *there is excellency to wisdom.*

16. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten: and how dieth the wise man? as the fool.

For I shall not only die but SECT. 3. shortly be forgotten; there is no ~~monument~~<sup>ECCLES.</sup> unto the wise, that will secure his ii. 16. immortal fame, as contradistinguished from the foolish and brutish: we see in what an entire oblivion numberless memorable facts of past times are buried; and we have no reason to doubt the same as to those which exist in our own days: and what material difference is there in the wise man's departure out of life? it is dying equally as the fool's is.

17. Therefore I hated life, because the work that is wrought under the sun is grievous unto me; for all is vanity and vexation of spirit.

From this just view of the final 17 issue of all human affairs, I became less attached to the world; much more indifferent about leaving it: especially as its various situations are so crowded with anxieties, or loaded with difficult tasks and heavy burdens: for what alas! is the result of all, but empty shews of happiness, disappointed hopes and constant disquietudes?

18. Yea, I hated all my labour, which I had taken under the sun: because I should leave it unto the man that shall be after me.

Indeed I grew less and less concerned, about that application of industrious care, I had bestowed in this sublunary state, for the acquisition of power and riches: on this account that death would divest me of all; however valuable my possessions were, I must quit them to him that shall succeed me.

19. And who knoweth whether he shall be a wise man, or a fool? yet shall he have

And who has prescience enough<sup>19</sup> to ascertain his distinguishing qualities; whether he shall be endued with understanding to admire their excellence

<sup>1</sup> *Desvouex* renders, there is no monument erected to the wise, and he (or his memory) shall be for ever with the fool.  
*Philol. Obs. on Eccles.* p. 467.

- SECT. 3.** excellence and answer their intention; or be stupid and throw contempt on them? However, he who had no share in the solicitude, shall in his own right take the benefit, of that wherein you have employed many tedious days of life, and shewed an extraordinary wisdom. All your effects then, as to yourself, are properly resembled by the breaking bubble or the dissipated vapour.
- 20 Being plainly so little interested in, or likely to be happier for all secular advantages, I thought it but reasonable, in a kind of despondency, to withdraw my affections, or moderate my industry as to the methods of obtaining them.
- 21 On this account truly, that however conformable a man's performances are to the laws of sound wisdom, scrupulous prudence, and the plainest integrity; yet he must leave all the benefit to be possessed by one who has had no hand in the labour. This shews the world's emptiness, and is often peculiarly afflictive and vexatious.
- 22 For how inconsiderable the benefit that is reserved to a man's self, for his continual servile labour; and for the corroding anxiety of heart, wherewith his natural strength has been exhausted in this transitory world.
- 23 Especially if it be further considered, that in a multiplicity of instances, the whole term of man's wearisome being, is attended with afflictive incidents; and his dependent slavish situation a kind of grievous suffering: even in the night
- have rule over all my labour, wherein I have laboured, and wherein I have shewed myself wise under the sun, this is also vanity.
20. Therefore I went about to cause my heart to despair of all the labour which I took under the sun.
21. For there is a man whose labour is in wisdom, and in knowledge, and in equity: yet to a man that hath not laboured therein, shall he leave it for his portion. This also is vanity, and a great evil.
22. For what hath man of all his labour, and of the vexation of his heart; wherein he hath laboured under the sun.
23. For all his days are sorrows, and his travel grief; yea his heart taketh not rest in the night: This is also vanity.

night designed for repose, his un- SECT. 9.  
easy busy thoughts are frequently ~~long~~  
awake to interrupt and as it were ECCLES.  
haunt his slumbers. This shews ii. 23.  
also, how void of solid satisfaction  
the present state is.

24. There is no-  
thing better for a  
man, than that he  
should eat and drink,  
and that <sup>u</sup> he should  
make his soul enjoy  
good in his labour.  
This also I saw that  
it was from the hand  
of God.

There is nothing of intrinsick 24  
worth to a man's person in these  
advantages beyond what he can  
enjoy; neither can he properly  
value all the effects of his industry,  
by other measures than as they ad-  
minister to his pleasure; gratify his  
appetites or supply him with con-  
veniences: This is further observ-  
able, that his enjoyment is not  
merely the result of his labour, nor  
yet absolutely at his option, but by  
permission of or owing to the good  
hand of providence.

25. For who <sup>w</sup> can  
eat, or who else can  
hasten *hereunto* more  
than I?

I myself may be reckoned an in- 25  
stance in support of the foregoing  
remark, for being a peculiar fa-  
vourite of the great and bountiful  
dispenser of all good, in whose power  
was it to have a truer relish of earth-  
ly enjoyments, or who could with  
higher pleasure reflect on them?

26. For God giveth  
to a man that is good  
in his sight, wisdom  
and knowledge and  
joy: but to the sin-  
ner

For in the course of his provi- 26  
dence, and as the result of his con-  
duct, the Father of Lights vouch-  
safeth the man who rendereth him-  
self acceptable to him by conform-  
ing

<sup>u</sup> He should make his soul, &c. *Devounex* renders for this  
*shall borrow him from his labour*. If ever that tyrannical  
owner labour parts with man its property, it is only by  
way of loan: and pleasurable enjoyments must soon return  
him. Labour is at it were the creditor of pleasure. *Pbil.*  
*Obs.* p. 396.

<sup>w</sup> The above author renders, *who shall eat, and who*  
*shall enjoy abroad from him?* thus the whole world is repre-  
sented as God's house, and God himself as the bountiful  
dispenser of all that is contained in his habitation. *Pbil.*  
*Obs.* p. 279.

**SECT. 3.** ing to his laws, prudence experience  
 and the noblest pleasure: whereas  
**ECCLES.** the mean sinner, seems only em-  
 ployed as an instrument, in the  
 irksome labour to collect and heap  
 up provisions for him, in due time  
 to distribute to the upright and  
 benevolent who shall truly enjoy  
 them. This is an instance of the  
 emptiness of the world to those  
 who often possess most of it; and  
 what uneasy reflections they must  
 feel, who have that which answers  
 no purpose to them.

ner he giveth travel,  
 to gather and to  
 heap up, \* that he  
 may give to him that  
 is good before God.  
 This also is vanity  
 and vexation of  
 spirit.

## C H A P. III. S E C T. IV.

*Time at large susceptible of an endless diversity of vicissitudes and transactions. No lasting satisfaction in secular advantages. Eternity intimated to man, that he may not presume to determine any thing of the ways of providence by his present imperfect views. Enjoyment and communication the uses of earthly blessings. Every thing beautiful in its proper place of the whole perfect scheme of divine government. A plain relation in the several parts to futurity. Prevailing iniquity proves a judgment to come. Speculative difficulty from the nature of souls of men and of brutes. No returns after death.*

## C H A P. iii. I.

**SECT. 4.** **T**O all objects and events on  
 the grand theatre of this world,  
**ECCLES.** there is assignable a distinct portion  
 iii. 1. of time marked out by their existing  
 in it; and a particular season that  
 they continue, to every affection  
 or determination of the human  
 mind.

## C H A P. iii. I.

**T**O every thing  
 there is a sea-  
 son, and a time to  
 every purpose under  
 the heaven.

## The

\* *That he may give, &c.* *Desvoeux* interprets it is his pur-  
 pose that men should be exercised therein, *to give evidence*  
*of himself.* Thus he renders *Prov. xvi. 4.* *The Lord hath*  
*made all things to be evidence of himself, nay the wicked to be*  
*so in the day of adversity.* *Phil. Obs. p. 462.*

2. A time to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted.

The generations of mankind have their respective periods of being born into an earthly state, and by death of quitting it: the vegetable productions their seasons wherein they are planted; and also, after they have taken root and a while flourished, that they are plucked up.

3. A time to kill, and a time to heal: a time to break down, and a time to build up.

Certain conjunctures there are when life is destroyed, others when it is recovered from imminent danger: times when opposite issues take place, and towns are both laid in ruins and afterwards rebuilt.

4. A time to weep, and a time to laugh, a time to mourn, and a time to dance.

Occasions likewise from the events of time for various affections to operate, and a different behaviour to be put on: tears to shew the man of sorrow, and laughter to express some sudden joy: an heavy pace in sable weeds, the disconsolate mourner, and the briskest motion in dances, him that has a merry heart.

5. A time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing.

In the instability of all human affairs, there is one time when as useless with the utmost neglect men throw away stones; another that they gather them with the exactest care as absolutely necessary: of human affections likewise, at one time friends meet not without the fondest embraces, at another is observable a peculiar distance and shyness.

6. A time to get, and a time to lose: a time to keep, and a time to cast away.

Favourable opportunities there are of improving people's fortunes, and unsuccessful times when they are the greatest sufferers: seasons when men are provident, and solicitous to secure the goods of fortune for many years, and future service; and when they dissipate

SECT. 4. with the utmost profuseness of an  
unthinking extravagance.

ECCLES. There are times of epidemical  
 iii. Ch. 7. distress or publick calamity, when  
 rendering men's garments, putting  
 on sack-cloth, and covering them  
 with dusts and ashes, seem proper  
 expressions of their afflicted sense of  
 their ruinous condition; and seasons  
 of festivity to which whole apparel  
 and splendid raiment appear ad-  
 apted: certain occasions which  
 very reasonably determine them to  
 lay their hands on their mouths in  
 a profound silence; and different  
 circumstances that naturally open  
 their lips to speak with the utmost  
 unreserved freedom.

8. There are particular times when  
 persons receive the strongest marks  
 of an extraordinary regard and af-  
 fection; others that indifference or  
 an high degree of neglect and ab-  
 horrence is shewed: seasons, that  
 with respect to all the world, people  
 enjoy peace and safety: changed  
 ones when they meet with violent  
 oppositions, or when the flames of  
 war are kindled.

9. From a due consideration of this  
 unsettled state of things, it may  
 properly be asked, what is the re-  
 fidue of permanent good, or the  
 total amount of real happiness, that  
 arises to man out of any particular  
 situation, wherein he can exhaust  
 his strength or spend his days?

10. I have been no incurious ob-  
 server of the various conditions and  
 employments of mankind; even of  
 that general task of servile labour  
 to which, the Infinite Majesty, by  
 the laws of his providence, hath  
 subjected

7. A time to rent,  
 and a time to sow:  
 a time to keep si-  
 lence, and a time to  
 speak:

8. A time to love,  
 and a time to hate:  
 a time of war, and  
 a time of peace.

9. What profit  
 hath he that work-  
 eth, in that wherein  
 he laboureth?

10. I have seen  
 the travel whjch God  
 hath given to the  
 sons of men to be  
 exercised in it.

subjected them a while to be dis- SECT. 4.  
plined with or occupied in.

11. 7 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

And I am fully satisfied, that ECCLES. notwithstanding some seeming irregularities and disorders, which for very wise and gracious purposes are suffered to prevail at present, there is a beauty and propriety in every part of the divine constitution; and the entire scheme shall appear, with the utmost perspicuity and certainty, in some grand future period, to have been, taken altogether, an admirably perfect and most harmonious one: further, their natural hopes lead them into a future indefinite space, or unbounded eternity of duration; for this plain reason, that they may not presume to judge of the large designs of the supreme governour by the scanty measures of their own short-sighted and imperfect views; nor vainly expect, from beginning to end, to comprehend his ways, all undoubtedly, though not visibly contributing to one great purpose; but may wait and rest contented, in hope of a revelation that will set all matters right, and clearly shew that their day and place were most proper for them.

12. I know that there is no good in them, but for a man to rejoice, and to do good in his life.

As to secular advantages, I am 12 very certain, that they are so far from being man's supreme good or final happiness; their principal value, during the short continuance of this mortal life, is their immediate use in our own accommodation and the benefit of others.

F f 2

And

7 See Pet. Crit. Diff. from whom the paraphrase of this passage is in part taken, p. 420.

- SECT. 4.** And farther that so long as his labour is succeeded, and he is favoured with the blessing of health
- ECCLES. iii. 13.** that he can do it, it is his duty in moderation to eat and drink and enjoy the fruits of his various industry: neither is it to be questioned, but that the Almighty in whatever he bestows allows and designs this.
- 14** As to the entire scheme of divine providence, with the plain relation all the several temporary parts bear to eternity, I am fully convinced, it is the best, the most beautiful, and the most perfect that is possible to be contrived: it could not but greatly suffer, by the least addition or diminution: and it has this evident reason, for its certain constant reference to futurity, that men may be virtuous and pious here, on account of what may happen to them in that vast and endless hereafter.
- 15** In the series of events, those which for a little time now exist, are of the same nature with those which were formerly: in the same rotation or orderly succession, that they have proceeded in time past, will they each for a short time appear in that which is to come: and that which is carried down the general stream, beyond the power of human view, or into the land of oblivion, an Omnipotent Being only can investigate, and doubtless will in due season recover from obscurity.
- 16** Again, I remarked in the divine government of men under the notion of moral agents; agreeably to their natural liberty by laws and sanctions,
- 13.** And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.
- 14.** I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth it that men should fear before him.
- 15.** That which hath been, is now; and that which is to be, hath already been, and God requireth that which is past.
- 16.** And moreover I saw under the sun the place of judgment; that wicked-

wickedness was there : and the place of righteousness, that iniquity was there.

sanctions, the frequent wilful violation of these laws ; even in places where they ought to be most religiously observed : iniquity prevailing in courts of justice ; and corruption reigning where the strictest equity was expected, with the sad detail of injuries and miseries that followed.

If any thing, surely such proceedings of wicked judges and perverted power in this state, call aloud for redress in another : and I reasoned from them with the utmost strength and certainty, that there will come a time, when God himself shall judge the world both of righteous and wicked, and right and equity take place : for in this condition of probation, men are generally permitted to do what they please without control ; hence those frequent instances of injustice and oppression, irregularity and confusion ; but in another the good and evil shall be no longer intermixed, therefore the proper season commences for strict justice to take place, such as the nature and will of God require.

18. I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

No other conclusion can be fairly drawn from such a situation of affairs; unless some would argue, greatly to the disparagement of human nature, that perhaps mankind are hereby to be humbled in their own conceits ; or after all are creatures

F f 3

beneath

\* Peters observes, that there were only two conclusions possible to be drawn from the great irregularity here mentioned : and both occurred to the wise man's thoughts : either that God will judge the world, &c. or that mankind after all is a creature below the care and notice of the Deity. *Crit. Diff.* p. 422.

SECT. 4.  
ECCLES.  
iii. 16.

SECT. 4. beneath the care and notice of the  
Deity, to display them before the  
 Eccles. immensity of his nobler produc-  
 iii. 18. tions, to their own full conviction,  
 that in reality they are no better  
 in their capacities, or in his estimate  
 than brute beasts, who have no un-  
 derstanding: and therefore may be  
 suffered, like these, to prey upon  
 one another here, without any fear  
 or danger of being called to an ac-  
 count for it hereafter.

19. For it is experienced and undeni-  
 able, that the same events happen  
 to men which happen to beasts;  
 - an instance which might seem more  
 particularly to favour this notion is,  
 that one dieth as well as the other:  
 further the mechanical principle of  
 respiration or breathing gives no  
 material difference: so that man  
 hath no determinate mark of ho-  
 nourable distinction, that ascertains  
 him to be above the brutal part of  
 the creation: for in this respect all  
 are alike properly compared to a  
 bubble or vapour.

20. Their bodily substances and  
 whatever is visible of both species's  
 go unto one common receptacle:  
 all were originally formed out of  
 the dust, and they all return to dust.

21. Who does not allow further, that  
 there is some difficulty in philo-  
 sophical speculations about the na-  
 ture of the souls of men and brutes;  
 and in proving that they go different  
 ways at their death: one ascends  
 to another state of existence; the  
 other descends into the earth, or is  
 subjected to an utter extinction of  
 being.

19. For that which  
 befallleth the sons of  
 men befallleth beasts,  
 even one thing be-  
 fallleth them: as the  
 one dieth, so dieth  
 the other; yea, they  
 have all one breath,  
 so that a man hath  
 no preminence a-  
 bove a beast, for all  
 is vanity.

20. All go unto  
 one place, all are of  
 the dust, and all  
 turn to dust again:

21. Who knoweth  
 the spirit of man  
 that goeth upward,  
 and the spirit of the  
 beast that goeth  
 downward to the  
 earth.

22. Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him.

And even in this view of things, SECT. 4. my reasoning is just, that mortal man can do no better than enjoy, ECOLES. and take pleasure in the fruits of iii. 22. his industry; for that is all that remains to him of advantage from them: since whatever he acquires, who after his demise shall return him to this world, to inspect how those who succeed him dispose of it?

## C H A P. IV.

## S E C T. V.

*Observations on injuries and oppreſſions. The advantage of the dead over the wretched living: and even the unborn over spectators of the evils and calamities of this world. Success exposed to envy. The idler remarkable for it. Evil of avarice. Benefit of partnership. Regard due to merit, rather than to stations and dignities.*

## C H A P. IV. 1.

SO I returned and considered all the oppressions that are done under the sun: and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter.

## C H A P. IV. 1.

HAVING already somewhat SECT. 5. animadverted on the obſtruc-  
tion of the course of justice; I re- ECCLES.  
turned further to confider the de- iv. 1.  
plorable ſubject, and its moſt grie-  
vous confequences: even all the in-  
jurious hard uſage men are frequent-  
ly in this promiſcuouſ world loaded  
with by fraud or violence: and  
pray do you obſerve, with what  
bitter cries and tears the ſufferers  
lamented their heavy fate, and yet  
touched no one's pity or humanity  
enough, to have their burdons  
lightened, or their grief alluaged:  
and on the part of their oppressors,  
there appeared the ſtrongeſt ſupport  
of civil authority wealth and friends;  
but they had not the leaſt kindneſs  
or tendernefs shewed them.

2. Wherefore I praised the dead which are already dead,

Wherefore I pronounced the dead, who in their early days, or at the greatest diſtance of time de-  
parted.

**SECT. 5.** parted this life, and are at liberty, dead, more than the happy and triumphant in company with those unfortunate persons who are alive.

**ECCLES.** iv. 2. rison with those unfortunate persons who are alive until now: whose release is thus delayed; and who are as it were dying daily; and continually sinking under the weight of misery.

**3** Indeed exclusive of futurity, more desirable than either condition is that of the unborn: who have not at all experienced, or conflicted with that heavy load of troubles and sorrows, which wickedness hath brought upon this mortal being.

**4** Again, I remarked upon all the different laborious situations in life: more especially on every accurate and finished performance, that is an honour to its author; and at the same time exposes him to the envy and jealousy of his neighbour. This also as to any lasting advantage shews the emptiness of earthly things, and the large mixture of evil and uneasiness which attend them.

**5** The idle and slothful sits down with inactive folded arms; and fixed resolutions against all labour and diligence: yet ready to eat his own flesh with rancour and vexation, to see the industrious enjoy plenty and prosperity.

**6** Still, if there be no way to them besides pains-taking, he concludes

3. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4. Again, I considered all travel, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5. <sup>a</sup>The fool fold-  
eth his hands to-  
gether, and eateth  
his own flesh.

6. Better is an handful with quiet-  
ness,

\* Peters remarks on this passage from ver. 4 to 10. that it is a description of the soft and the voluptuous life; of such as believed a Deity but (like Epicurus) imagined him to be soft and idle as themselves; and that he had given them this present life merely that they might enjoy it to the full, &c. for that there was nothing after it to be hoped or feared.  
*Pref. Crit. Diff. p. 23.*

ness, than both the hands full with travel and vexation of spirit.

it better to be satisfied with the <sup>SECT. 5.</sup>  
smallest pittance, whilst he has ease ~~and~~  
and rest, peace and quiet; than Eccles.  
the greatest abundance with con-<sup>iv. 6.</sup>  
tinual toil, and that anxious care  
which prey upon the spirits.

7 Then I returned, and I saw vanity under the sun.

In my further animadversions, I could not but observe upon a character in life, opposite indeed to the former, but in the other extreme and equally frivolous and extravagant.

8. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he, for whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travel.

It is plainly that of a certain individual, that seems separate from the rest of mankind; without second or partner to share, children to provide for, or near relations to inherit; and yet his labour is indefatigable and endless, and his desires are not stinted even by a multitude of riches: neither can he himself account for his conduct, as appears when he reflects to the following purpose,—for whom do I, recluse and solitary man, bestow all these pains, and wholly deny myself the comfort and pleasure of enjoyment? Beyond all question, this is idle and foolish, a most irksome and troublesome mispending of being.

9. Two are better than one: because they have a good reward for their labour.

Even from motives of interest and selfishness, he might enter into connections: for in many cases, a partnership has greatly the advantage of a single person: there is larger hire for, or more emolument arising from their common labour.

10. For if they fall, the one will lift up his fellow: but woe to him *that is alone* when he falleth;

Again, in case of dangerous accidents, or unforeseen disasters, another's friendly hand will support his falling associate; whereas the calamity might have been fatal to him,

SECT. 5. him, left alone to conflict with it, and ~~him~~ no one that knew him to assist him.

ECCLES. Further, during the inclemencies of a wintry season, if two take their repose under one and the same canopy, they mutually derive from thence a comfortable warmth: but how slowly and with what extreme difficulty is it that a single person procures due heat?

12. And in a contest, if the adversary be too powerful for one alone to dispute the matter with, and plainly force him to give way; yet two in concert will make stronger resistance, neither will they be more easily overcome than a three fold cord is broken.

13. Better qualified for properly discharging all the duties of life, and even for the highest office in the state, is a destitute and obscure youth of conduct and abilities; than an old and ignorant monarch, who is in the utmost need of them and yet spurns at all prudence and sober counsel.

14. From the lowest condition of neglected abject poverty, or even a prison, one for his exalted merit may reasonably ascend the throne: the other, though he had been heir apparent, does unavoidably eclipse all his glory; and the nations safety may render it expedient for him to be deposed, or reduced to great extremities.

15. I remarked upon the temper and behaviour of bodies politick, and how the people commonly resort at

leath: for he bath not another to help him.

11. Again, if two lie together, then they have heat: but how can one be warm alone?

12. And if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken.

13. Better is a poor and wise child, than an old and foolish king, who will no more be admonished.

14. For out of prison he cometh to reign, whereas also he that is born in his kingdom becometh poor.

15. I considered all the living which walk under the sun, with

<sup>b</sup> Walk under the sun, the image *Desvoeux* supposes alluded to, is that of a man who does not value the inconveniency, as great

with the second child at all events to pay their court, to SECT. 5. that shall stand up the second person in the kingdom: or in what hurry they are to testify ECCLES. regard to the next in succession. iv. 15.

16. There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him: surely this also is vanity, and vexation of spirit.

There is no stability or constancy in the humours or caprices of a giddy populace: this has been experienced by the crowned heads of all former times: whatever there may be in present appearances to the contrary, yet posterity will be the same, and not always rejoice in him, whoever he is, that sways the scepter. This is doubtless an instance how empty earth is of solid happiness, how changing its scenes and how frequently afflictive and vexatious.

## C H A P. V.

## S E C T. VI.

*Deliberate serious thoughts requisite in things sacred. Solemn vows not to be deferred, much less evaded in their performance. The greatest wickedness not matter of human astonishment that it is suffered, for under the divine inspection. Retributions not exactly proportional here: yet some mortals not so happy as they are imagined to be. The insufficiency of riches for happiness. Sound repose from the labourer's temperate meals: broken rest from abundance. The frequent consumption of wealth: not to be carried out of this world: religious gratitude due, if it be enjoyed.*

## C H A P. V. I.

## C H A P. V. I.

K E E P thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not

I N engaging in the offices of de-SECT. 6. votion, as narrowly watching your steps, observe the exactest ECCLES. rules; and take care to have your V. zeal rather directed to moral obedience; than to offer the unmeaning sacrifices of ignorant silly people: for

great as it was in the climate of *Judea*, of walking in a place exposed to the scorching heat of the sun, provided he may by so doing testify his regard for the person he attends on. *Phil. Obs. p. 363.*

SECT. 6. for they are uncertain, whether they not that they do <sup>c</sup> evil or good or evil by, and are better evil.

ECCLES. or worse for, their external ob-  
v. i. servances: whereas virtue is the confessed good, essential perfection, and noblest happiness of all men.

2 As to your expressions, avoid all hurry and confusion, and let not the unchecked ardour of your thoughts, precipitate the words, in the most awful presence. For the Eternal Deity, as inhabiting the highest heaven, transcendeth all in excellency, and you are only an earth-born mortal: therefore be sparing in your discourse as is suitable to an impressive sense of the supreme majesty.

3 For as uneasy confused dreams often proceed from a multiplicity of perplexed business; so is an unthinking man's voice remarkable for pronouncing, an incoherent jumble of insignificant senseless terms.

4 Nevertheless, if you have brought yourself under any sacred engagement, or solemn promise, be not dilatory in performing after the compleatest manner: for it betokens folly and stupidity to have no purposes or steady resolutions: if you have the least regard to characters make a prompt and full discharge of whatever you have lawfully vowed,

5 It is more prudent and fitting that you should leave yourself at entire

2. Be not rash with thy mouth, and let not thine heart be hasty, to utter *any* <sup>d</sup> thing before God. For God is in heaven, and thou upon earth: therefore let thy words be few.

3. For a dream cometh through the multitude of business, and a fool's voice is known by multitude of words.

4. When thou vowest a vow unto God, defer not to pay it: for *be bath* no pleasure in fools; pay that which thou hast vowed,

5. Better is it that thou shouldest not vow,

<sup>c</sup> *Evil*, the Chald. paraphrase here seems to give a fuller more compleat meaning by the mention both of evil and good: *they consider not whether they do evil or good.*

<sup>d</sup> *Thing*, some interpret *oath* whereof the great God is witness.

vow, than that thou shouldest vow and not pay.

entire liberty, by not vowed at SECT. 6.  
all; than that after you have formally entered into the obligation, Eccles.  
you should think of dispensing v. 5.  
with, or not punctually executing it.

6. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands.

Suffer not your mouth by the 6  
frivolous excuses you make with it,  
to occasion your weakness and insufficiency to shew themselves, in flying off to that which is quite foreign to the purpose; as indeed every thing is after you have made a vow but keeping it: neither presumptuously declare in the presence of the Levite, or Priest's messenger who waits upon to remind you of paying; it is a small fault the effect of ignorance, mistake, or sudden passion, why should it be either exacted or punished? rather why should you hereby incense the Almighty, as upon a guilty perjured man, to send down judgments, and destroy the fruits of your industry.

7. For in the multitude of dreams and many words, there are also divers vanities: but fear thou God.

For though there is a natural re- 7  
semblance betwixt wild extravagant dreams, and a jargon or confused heap of words; both being alike worthless and insignificant: yet with respect to every thing that directly concerns an Infinite Being, you should act most religiously, and tremble at the thoughts of incurring his displeasure.

8. If thou seest the oppression of the poor, and violent perverting of judgment

If you remark, that by men of 8  
power, the indigent, who ought especially to be supported, are loaded with the heaviest burdens;  
and

\* There was a special law against a man who was slack in paying a vow, recorded Deut. xxiii. 21. and angel not improbably may denote the priest's servant dispatched to levy these voluntary contributions. See 1 Sam. ii. 13—16.

**SECT. 6.** and to the reproach of a whole province, so far from the injured being righted, under form of law, violences, plunders, downright robberies are commonly practised; be not so astonished at the irregular dispensation as to cherish fears and doubts of a most just providence: for he who is eternally exalted above all earthly rule, is not an unconcerned spectator: and there certainly are either in this world, or one in another, those that are greatly superior to them, who can and will call them to an account for the shocking scenes, and distribute impartial justice.

**9.** Besides, the produce of the earth, which they are not deprived of, who commit these outrages, is his creature and the common resource and support of all: the king himself has offices performed and health brought him from the field: therefore indeed ought, both in equity and good policy, alike to protect all his faithful subjects.

**10.** And what great advantage do they make of their exactions and oppressions? he whose inclinations are most intent to monopolize wealth, or his desires strongest for accumulating silver, shall not be fully satisfied with the greatest quantities of the shining ore: nor he whose affections are most eager after large possessions, or after a constant hurry and bustle, happy with the greatest revenues, or perpetual concourses of people. This also plainly evinces the world's insufficiency and emptiness as to affording compleat felicity.

ment and justice in a province, marvel not at the matter, for he that is higher than the highest regardeth, and there be higher than they.

**9.** Moreover, the profit of the earth is for all; the king himself is served by the field.

**10.** He that loveth silver, shall not be satisfied with silver: nor he that loveth abundance with increase. This is also vanity.

11. When goods increase, they are increased that eat them : and what good is there to the owner thereof, saving the beholding of them with their eyes ?

12. The sleep of a labouring man is sweet, whether he eat little or much : but the abundance of the rich will not suffer him to sleep.

13. There is a sore evil which I have seen under the sun, namely riches kept for the owners thereof to their hurt.

14. But those riches perish by evil travel; and he begetteth a son, and there is nothing in his hand.

15. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour which he may carry away in his hand.

In proportion as men advance <sup>SACR. 62</sup> in opulence, the number commonly of dependants and acquaintance <sup>ECCLES. 7. 11.</sup> improves to consume it : and after a competency what extraordinary benefit have the rightful owners? none at all besides feeding their eyes or pleasing their fond imaginations.

In some respects the industrious poor <sup>12</sup> seems to have the advantage, and his sleep ordinarily refreshing and sound, whether his meals be plentiful or scanty: whilst the rich man's perpetual satiety, or haunting cares frequently disquiet his rest.

There is a most afflictive grievous <sup>13</sup> circumstance, which I have observed in the world attendant on opulence, viz. that the very means whereby men usually propose happiness, are instrumental to make them miserable: and riches treasured up, and most strictly guarded for the benefit of the proprietor, happen by other's spoiling or himself perverting them to be prejudicial and even pernicious.

Notwithstanding all a man's <sup>14</sup> assiduous care, by numberless unforeseen accidents or calamities his greatest wealth is lost or squandered: so that if he have only issue one son, yet nothing of his paternal estate shall remain to be left to him.

In the same condition of indi- <sup>15</sup> gence and nakedness that he was born, shall he die ; as he came out of his mother's womb, so return to his mother earth: and out of all the once large fruits of his industry, and objects of his anxious thoughts, be

**Sect. 6.** he shall not have the least residue  
 within his power or at his disposal.

**ECCLES.** And this appears to be an aggra-  
 vation of all other evil and affliction, that whatever he hath pos-  
 sed, in all respects as he entered upon, shall he quit this earthly  
 being: and what great benefit then accrues to him who hath been the  
 most laborious, for that which at death is entirely dissipated as a  
 vapour by the wind.

**17** Besides that with views of par-  
 simony, he hath eaten his solitary  
 morsel, or spent his whole life in  
 the utmost privacy: like one im-  
 poverished in his substance, and as  
 to health in a consumption, he hath  
 practised a voluntary abstinence till  
 he became a meer skeleton, from  
 corroding anxieties, or a repining  
 temper.

**18** My repeated inference then must  
 be worthy of your attention, that  
 it is man's interest, and truly acting  
 most consistently, or with the  
 greatest beauty and propriety, by  
 moderate cheerful indulgencies, so  
 long as he lives to enjoy the benefit  
 of all his acquisitions: since that  
 enjoyment is truly all his personal  
 share in whatever he is possessed of.

**19** Farther, every man, whom a  
 kind providence hath favoured with  
 all temporal good things, and like-  
 wise with all due relishes and capa-  
 cities for making the greatest ad-  
 vantage of them; truly taking his  
 portion and amidst all his toils  
 chearfully using the fruits of them,  
 ought to esteem it an additional  
 gift of a most bountiful G o d, or  
 one of the highest privileges here  
 below.

Thus

**16.** And this also  
*is a sore evil, that in*  
 all points as he came,  
 so shall he go: and  
 what profit hath he  
 that hath laboured  
 for the wind.

**17.** All his days  
 also he eateth in  
 darkness, and *he*  
*bath* much sorrow,  
 and wrath with his  
 sickness.

**18.** Behold *that*  
 which I have seen:  
*it is* good and come-  
 ly *for one* to eat and  
 to drink, and to enjoy  
 the good of all his  
 labour that he taketh  
 under the sun, all  
 the days of his life,  
 which God giveth  
 him: for *it is* his  
 portion.

**19.** Every man  
 also to whom God  
 hath given riches  
 and wealth, and hath  
 given him power to  
 eat thereof, and to  
 take his portion, and  
 to rejoice in his  
 labour; this is the  
 gift of God.

20. For he shall not much remember the days of his life : because God answereth him in the joy of his heart.

Thus making plenty subservient SECT. 6. to temperate pleasure, life will pass on in so smooth and gentle a current, that he shall only as transient <sup>ECCLES.</sup> v. 20. seasons remember its more disagreeable incidents : since his natural and reasonable desires are gratified, in a way suitably to the will of God, the laws of the creation, and to his own entire satisfaction.

## C H A P. VI.

## S E C T. VII.

*Torment rather than satisfaction arising from riches. The fate of an abortive that neither enjoys nor desires anything preferable to that of men in these circumstances. Insatiable desires the sources of misery. The few wants of nature easily supplied, and the same in all men. Mortals seemingly ignorant wherein happiness consists, and of futurity.*

## C H A P. vi. 1, 2.

**T**H E R E is an evil which I have seen under the sun, and it is common among men ; A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, But a stranger eateth it : this is vanity, and it is an evil disease.

## C H A P. vi. 1 and 2.

**T**H E R E is a very observable SECT. 7. misfortune or calamity in the world, and at the same time an ECCLES. epidemical one ; viz. the frequent vi. 1, 2. extreme infelicity of men who command all the ingredients of temporal satisfaction and happiness : or the sordid grovelling spirit and conduct of a person, to whom providence hath vouchsafed riches, prosperity and an exalted dignity ; so that there is plainly no deficiency of any thing he can reasonably desire for his accommodation or pleasure ; and yet his talents do not appear in a due improvement, and in being properly master of his advantages : but one no way related to him enjoyeth them. The world in such hands may surely be denominated insignificant, nay it is a kind

SECT. 7. kind of disease, punishment or  
misery.

**ECCLES.** If a man's offspring should be  
 vi. 2, 3. multiplied to an almost incredible  
 number, and the years of his life  
 also greatly prolonged; so that on  
 account of his age and experience  
 he be promoted to the highest sta-  
 tion; and yet his desires of worldly  
 blessings be not satisfied; and fur-  
 ther his narrow spirit will not  
 afford him a decent sepulchre, but  
 he is at last interred in some com-  
 mon grave: I pronounce the state  
 of an abortive, to be preferable to  
 his obsolete sordid condition.

4 For it does not appear that he  
 came into the world for any use  
 and purpose, that might reasonably  
 be expected from such a being: he  
 left it in obscurity, without doing  
 one action that honourably distin-  
 guished him; and as to any memo-  
 rials, his name shall be buried in  
 eternal silence, in entire oblivion.

5 The abortive hath not even seen  
 the light, nor known the difference  
 of good and evil; therefore hath  
 the advantage of more unintur-  
 rupted perfect rest, than the miser-  
 able long-liver, who indeed beheld  
 many blessings but never enjoyed  
 any.

6 Nay though a temporal exist-  
 ence, in the said despicable worth-  
 less character, had been extended  
 unto two thousand years, yet hath  
 he reaped no benefit from it; doth  
 not the issue shew that it is soon  
 past, and he himself with all his  
 years and riches, as well as the un-  
 timely birth, both make hafte to one  
 common receptacle of a silent grave.

All

3. If a man beget  
 an hundred *children*,  
 and live many years,  
 so that the days of  
 his years be many,  
 and his soul be not  
 filled with good, and  
 also *that he have no*  
*burial*, I say, *that*  
*an untimely birth is*  
*better than he.*

4. For he cometh  
 in with vanity, and  
 departeth in dark-  
 ness, and his name  
 shall be covered with  
 darkness.

5. Moreover, he  
 hath not seen the  
 sun, nor known *any*  
*thing*: this hath more  
 rest than the other.

6. Yea, though he  
 live a thousand years  
 twice told, yet hath  
 he seen no good: do  
 not all go to one  
 place?

7. All the labour  
of man is for his  
mouth, and yet the  
appetite is not filled.

All the labour that man sustains, Sect. 7.  
as to himself, centers in supplying the wants of a perishing body; and Eccles. vi. 7. yet after unnumbered repasts, the appetite is still craving; and the desires are apt to be insatiable and unbounded.

8. For what hath  
the wise more than  
the fool? what hath  
the poor that know-  
eth to walk before  
the living?

But how unreasonable and absurd are they, for what beyond a sufficiency, that is of any great signification to him, hath the wisest in his generation, as contradistinguished from the most heavy and stupid? Indeed the same wants and supplies, that he hath, who is in the lowest station, that understands himself, and acts suitably to his circumstances and character.

9. Better is the sight of the eyes,  
than the wandering  
of the desire: this is  
also vanity and vexa-  
tion of spirit.

More consistent is it to be satisfied with that which all plainly see to be necessary, and to be within the compass of all; than to give an unbounded range to irregular affections after superfluous wealth: which if acquired, would be experienced to be empty of solid happiness, and most probably an occasion of greater uneasiness and vexation.

10. That which  
hath been, is named  
already, and it is  
known that it is man:  
neither may he contend with him that  
is mightier than he.

When I look on his numberless projects this way, I cannot but in amazement pity and contempt ask, what is that which exists for a little space of time? a thing that is fre-

G g 2                          quently

<sup>c</sup> Michtier, *Desvoeux* reading the original word in *niphil* observes, that God is here represented as communicating his strength to whatever prevails against man, i. e. to those many considerations mentioned in the next verse, which must force him to acquiesce into that determination that he himself is but vanity. *Philo. Obs.* p. 193. As a shadow in the 12 ver. the same author renders, *under a shadow*, i. e. in security ease and tranquillity; likewise in a shaded place where he cannot discern objects, nor know what passes at a distance.

**SECT. 7.** quently called by its name, and is known to be earth-born man : **ECCLES.** neither can he contest his pleasure, vi. 10. or stem the course of his providence who is matchless in strength.

11. And as to the multiplied reflections and arguments, that are expressive of man's dissatisfaction with his allotment, they only enhance his vanity and emptiness into real iniquity ; what benefit or emolument redounds to him from all his windy speeches.

12. Unthinking short-sighted people may fondly imagine, that it is exceeding easy to point out the many advantages of earthly prosperity ; but who can ascertain what are and what are not real advantages of mortal man as to his truly living and being happy, for the whole run of his days of unsettled being, which he spendeth as a shadow that is continually shifting, never two moments exactly in the same posture ? for who can inform him fully of the secret affair of future consequences, from what has been transacted, during the sun's light, or in this probationary world.

11. Seeing there be many things that increase vanity, what is man the better.

12. For who knoweth what is good for man in *this* life, all the days of his vain life, which he spendeth as a shadow ? for who can tell a man what shall be after him under the sun ?

## C H A P . VII .

## S E C T . V I I I .

Several vulgar errors corrected. Plain temperate virtue preferred before the most refined luxury. The day of death before that of birth. House of mourning before that of mirth. Sharp reproof before soothing panegyrick. Oppression before corruption. The end of a work before its beginning : and constancy before a variable precipitancy. Present times not to be complained of as worse than former ones. Wisdom compared to riches, and the preference given to it as conferring everlasting life and happiness. Ver. 1—13.

## C H A P . vii . 1 .

**A** Good name is better than <sup>6</sup> precious ointment : and the day of death, than the day of one's birth.

2. It is better to go to the house of mourning, than to go to the house of feasting ; for that is the end of all men, and the living will lay it to his heart.

## C H A P . vii . 1 .

**W**Hatever may have been the <sup>SECT. 8.</sup> <sup>ECCLES.</sup> <sup>vii. 1.</sup> false estimates of a mistaken multitude, a virtuous character, the effect of a prudent sober life, is preferable to scenes of the most refined luxury : and after such a life the day of death, to the most celebrated birth-days, alas ! the inlets of labour and sorrow.

Greater benefit is likely to arise, <sup>2</sup> in the objects that are presented, and the reflections they tend to excite, from frequenting afflicted mourning families ; than from those who are consuming their years in a circle of gaiety and feasting : for the former is the common unavoidable fate of all men ; and it cannot but on such occasions appear to him in this affecting solemn view, who at present enjoys health and prosperity.

G g 3

The

\* Precious ointment, or costly oil, is very pertinently observed by an ingenious author to have been used at an entertainment as a peculiar branch of profuseness : but spices and dry perfumes, no oil for embalming the dead. The same adds, that though the judgment of the wise be only mentioned in these eight verses, the mistaken ones of the multitude are implied and to be kept in view.

**Sect. 8.** The aspect with all the inward emotions of unfeigned sorrow, have a tendency to greater advantage than the excessive mirth or loudest laughter of amusements and diversions: for whilst the countenance is dejected, the affections and dispositions of the mind may be humbled, and reduced to a state of virtue and true goodness.

- ECCLES.** vii. 3. **3.** Sorrow is better than laughter: for by the sadness of the countenance, the heart is made better.
- 4.** As a further recommendation, it is observed of men of the greatest merit and wisdom, that they choose to be conversant with distressed people; whereas the giddy and thoughtless are wholly devoted to pleasurable frolick ones.

**5.** It redounds unspeakably more to his highest interest, by the friendly admonitions of the wife and virtuous, to have his errors shewed him; than for a man to have his vanity pampered and his folly increased, by listening to the wanton songs or fulsome panegyrics of the ignorant and mercenary.

- 6.** For as the crackling sound of burning thorns under a pot, so insignificant and idle is the noisy laughter of vain applause and flattering encomiums, bestowed by the silly and undiscerning. This also may justly be compared to a windy bubble or dissipated vapour.

**7.** Bearing hard upon a man of wisdom and integrity, or loading him with injurious bad usage, in order to suppress or sink, certainly in the end exalts him, brings his virtues to the test, and renders his refo-

**4.** The heart of the wife is in the house of mourning; but the heart of fools is in the house of mirth.

**5.** It is better to hear the rebuke of the wife, than for a man to hear the song of <sup>h</sup> fools.

**6.** For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

**7.** Surely oppression maketh a wise man mad, and a gift destroyeth the heart.

<sup>h</sup> Fools is supposed to allude to *strolling bards* that told out metred praises.

resolutions invincible: whereas a Sect. 8.  
favour bribe or present so perverteth  
the mercenary man's morals and <sup>ECCLES.</sup>  
principles, that he cannot after re- <sup>vii. 7.</sup>  
ceiving it properly distinguish, be-  
twixt right and wrong, true or  
false, good or evil.

8. Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

At present the corrupted person 8  
may seem to have the advantage,  
but consequences ought to be at-  
tended to; as a mechanick instru-  
ment is likely to be more perfect,  
and therefore preferable when finish-  
ed, than when it is but just begun;  
and his performances or determina-  
tions, who is deliberate and con-  
stant, than his who is precipitate,  
presently decisive, and soon changed.

9. Be not hasty in thy spirit to be angry: for anger rest-  
eth in the bosom of fools.

Be not so alarmed or transported 9  
with any present permissions or  
dispensations of providence, as to  
repine at, or find fault with them:  
for a murmuring impatience or  
peevish resentment in these matters,  
can reside only in the mind that is  
so stupid it can look no higher than  
sensible earthly things.

10. Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

Say not, nor even think with 10  
any uneasiness, what evil is com-  
mitted, or what just reason can be  
assigned, why former times, wherein  
our ancestors lived, or which we in our youth have seen, were  
auspicious and blessed, compared to  
present ones; as if the divine deal-  
ings were partial and unequal? for  
over-curious dissatisfied enquiries  
on this head, are not the effects of  
principles of a genuine prudence

<sup>i</sup> Angry, or as some render, the appearance of sorrow in a desponding like countenance; or that situation of the mind whereof confusion of face is the consequence.

SECT. 8. and wisdom, which would lead to  
 submission and entire resignation.

ECCLES. Indeed it seems very desirable  
 vii. 10, 11. that religious wisdom should be  
 connected with large property, or  
 the greatest plenty of earthly pos-  
 sessions: and so long as good men  
 live, there be always in their power,  
 an over-plus or residue beyond what  
 is absolutely necessary:

12 For as the thickest shade against  
 the sultry beams of a summer's sun,  
 wisdom is a shelter from many in-  
 conveniences, and money a pro-  
 tection from wrongs and insults:  
 but the difference betwixt them,  
 and the inexpressibly greater excel-  
 lence of one than the other consists  
 in this, that though wealth cannot,  
 wisdom certainly does confer ever-  
 lasting life and happiness on those  
 who possess it.

11 Wisdom is good  
 with an inheritance:  
 and by it there is  
 profit to them that  
 see the sun.

12 For wisdom is a  
 defence, and money  
 is a defence: but the  
 excellency of know-  
 ledge is, that wisdom  
 giveth life to them  
 that have it.

### S E C T. IX.

*Mortals may contemplate, but must not pretend to judge  
 and rectify the divine administration. Improvement  
 their great business with the most different circumstances,  
 not assigning reasons for them. Remarkable, that the just  
 sometimes perisheth, whilst the ungodly prolongeth his life.  
 The direction of true religion to avoid all extremes.  
 Common imperfection an obligation to mutual forbear-  
 ance. Difficulty of attaining wisdom. Its discovery  
 of the greatest danger from the subtle arts of harlots.  
 Virtue and piety the only guard against them. Integrity  
 the divine view in making man: his deviations from it  
 greatly multiplied. Ver. 13, to the end.*

### C H A P. vii. 13.

SECT. 9. **T**AKE admiring views of the  
 ECCLES. grand designs of an Infinite  
 vii. 13. Deity in his universal providence:  
 for with the utmost presumption of  
 different

### C H A P. vii. 13.

**C**onsider the work  
 of God; for  
 who can make that  
 straight which he  
 hath made crooked.

different ones, who has it in his Sect. 9. power, conformably to his own ~~own~~<sup>ECCLES.</sup> private judgment, to rectify what he apprehends to have been ill designed; or reduce to his own standard of order and fitness deformities and blemishes.

14. In the day of prosperity be joyful, But in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

More dutiful and beneficial is it <sup>14</sup> for you to receive and duly improve the most opposite circumstances, as proceeding from one and the same all-dispensing power: enjoy the benefit of prosperity with cheerfulness gratitude and liberality; and under calamities indulge serious deep reflections: which agreeably to the wisest laws, the Almighty hath appointed to take their proper turns, that man should not experience his future state to contain any degrees of this promiscuous kind, but to be entirely retributory.

15. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

In the course of a mortal vain <sup>15</sup> life, I have observed all things to be in a strange condition of irregularity and disorder; so far is the righteous from being rewarded, he is often refused common justice, and actually suffers as the result of his virtue: on the other hand, the prosperous days of the ungodly and unjust are prolonged, in the utmost arrogance of pampered vice, accused by others and condemned by himself.

16. \* Be not righteous over much; neither make thyself over-wise: why shouldest thou destroy thyself.

I would not have fallible imperfect mortals to pretend to such a rigour of overstrained virtue as admits of no infirmities: nor an elevation

\* Some render this, *do not exercise justice too rigorously, neither set up for a man of too great wisdom, by pretending to reform and regulate all things.*

**SECT. 9.** vation of wisdom that is without  
 all weakness; they might hereby  
**ECCLES.** amaze them, but would be no lon-  
 vii. 16. ger fit to converse with mankind.

17 Much les can I allow them to heighten common frailties into evil habits, and the ridiculous practice of real wickedness: they will always have enough foibles, they need not commit follies and crimes; and death is enough expeditious they need not precipitate it by the hand of publick justice or a ruined constitution.

18 It concerns you greatly, to adhere steadily to this latter instruction, and by no means to slight the former: for he who is under the prevailing influence of virtue and true religion shall be so happy to escape both these extremes and errors.

19 The genuine principles of this most excellent wisdom, inspire the sincerely good man, with greater vigour and resolution, against all the assaults of temptation, than ten general officers with their respective corps, do a city wherein they are garrisoned to defend it.

20 At the same time that it must be granted, there is not a perfectly righteous man in this lower world; that in every instance acteth up to the laws of holiness and goodness, and never misseth the mark or declineth to the right-hand or to the left.

21 I would suggest this for your own ease and peace, be not over-much attentive to common discourse, nor affected with every idle report: lest you should sometimes detect your own servants

17. Be not over-much wicked, neither be thou foolish: why shouldest thou die before thy time..

18. *It is good that thou shouldest take hold of this, yea, also from this withdraw not thine hand: for he that feareth God, shall come forth of them all.*

19. *Wisdom strengtheneth the wise, more than ten mighty men which are in the city.*

20. *For there is not a just man upon earth that doeth good, and sinneth not.*

21. *Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee.*

servants in the mean employ of SECT. 9.  
uttering flanders: indeed they often take  
take their rise where they are the ECCLES.  
least suspected. vii. 21.

22. For oftentimes also thine own heart knoweth, that thou thyself likewise hast cursed others.

That mutual allowances may 22 be made, for the most part they are mutually wanted; and you may recollect instances, upon what slight grounds you have taken up evil reports, or under some transport of passion used undue liberties with characters.

23. All this have I proved by wisdom: I said, I will be wise, but it was far from me.

In all these and many other 23 moral cases, I have made essays in favour of virtue, as my reason has suggested, and found it to be right and good: I purposed and expressly said to myself, I will carry my progress in this noblest wisdom to perfection; but I early perceived my inability, and the large tracts that lay before me.

24. That which is far off, and exceeding deep, who can find it out?

Greatly beyond the utmost extent 24 of my enquiries is that immense field: unmeasurably deep is the pit of truth, whose short line or limited capacities, however stretched or most vigorously exerted, can find its bottom, or reach to its full investigation?

25. I applied mine heart to know and to search, and to seek out wisdom; and the reason of things, and to know the <sup>1</sup> wickedness of folly, even of foolishness and madness.

Though the objects sometimes 25 seemed to fly me, yet my whole heart being most eagerly intent on the enquiry, I turned every way to discern, removed all obstacles to search thoroughly, and resolved never to quit the pursuit, before I understood the beauty and regularity of solid wisdom, religion and true judgment: also had acquainted myself

<sup>1</sup> *Wickedness of ignorance, some render, and the foolishness of that which shines most, or is in high esteem.*

**SECT. 9.** myself with the deformity and disorder of a stupid impiety, even that  
**ECCLES.** vile absurdity of a most arrogant  
 vii. 25. profaneness.

26 And I am fully satisfied, that as to discarding all virtue and piety, and becoming totally dissolute and impious, there cannot be greater danger and evil, than is justly to be dreaded from a deluding naughty woman: more intolerably painful than death itself, will the entangled wretch find her, whose cunning heart and practised hands are perfect in those stratagems which may properly be compared to nets, snares or enclosures: there is no means of escaping her wiles, besides rendering men's selves in an inflexible holiness the care of providence: but offenders in general shall be taken and fast held in them.

27 and 28 O assembled people attend, faith the sacred Orator, for this certain truth have I discovered, by a most accurate enquiry as far as I have proceeded, telling them one by one to come at the exactest possible account; which I am still prosecuting not having yet finished; a very inconsider-

26. And I find more bitter than death, the woman whose heart is in snares and nets, and her hands as bands: who so pleaseth God, shall escape from her, but the sinner shall be taken by her.

27 and 28. Behold this have I found (saith the preacher) counting one by one, to find out the account: Which yet my soul seeketh, but I find not: one man among a thousand have

<sup>m</sup> By snares and nets. *Defvoeux* interprets hunting inclosures, alluding to the first dispositions made in the beginning of a hunting party, and adds it should be so translated. *Psal. lxvi. 12.* and *Prov. xii. 12.* The wicked desireth the hunting inclosure of evil men, but the root of the righteous yieldeth, i. e. shoots forth wood, and yields of course that natural fortification, which to the righteous is a protection against the wicked; and to the wicked a contrivance to hunt and annoy the righteous. *Phil. Obs. p. 404.*

The sense of this 26 ver. he says, is that the means employed by the female to bring the male part into subjection are almost infallible: agreeable to that of *Ezdras i. iv. 22.* *O ye men—you must know that women have dominion.*

have I found, but a woman among all those have I not found.

considerable number of men, as SECT. 9.  
one amongst a thousand, have occurred to me, that notwithstanding their being in other respects trans-

ECCLES.  
vii. 27, 28.

gressors, had not been captivated by this kind of seduction; but not one woman, in the whole tribe of dissolute lewd ones, has appeared, who might not boast of her conquests: or produce instances whom her arts or charms had led to vice and ruin.

29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Hear farther this singular incon- 29  
trovertible tenet, that whatever wickedness abounds in the world, a most Holy and Omnipotent Lord and Creator, is in no sense answerable for it; agreeably to his plain design, the laws he has given, and the natural capacities he has endued them with, all mankind should and may be sincerely virtuous and pious: but they themselves, have contrived numberless ways and means of evading laws, and substituting insignificant professions and external ceremonies in the room of regular godly lives.

## C H A P. VIII.

## S E C T. X.

*The incomparable excellence of true wisdom. The just laws of society to be conscientiously observed. The consequence all proper protection. Man's prudence and interest to discern time and judgment. During the former, events in a great measure promiscuous: when the latter shall commence, perfect equity to be displayed.*

## C H A P. viii. I.

SECT. 10. **W**HOM in real excellence is comparable to the truly wise, judicious and virtuous? who is equally discerning to give the clear and certain sense or full explication of the abstrusest points, so as to be prepared for speaking and acting suitably to all life's fluctuating and most perplexed occasions? A man's countenance derives a peculiar beauty and dignity from wisdom; and it so nobly altereth the aspect, that nothing either of fierceness or fearfulness remains in it.

2. From this principle, I exhort you to observe inviolate those just laws which have the reigning authority to enforce them: and do it faithfully, as having obliged your conscience, by the most solemn appeals in the presence of a magistrate.

3. Be extremely cautious how you put yourself out of the protection, or incur the displeasure of the highest power on earth: persist not in supporting that which was wrong and may prove in the issue pernicious

## C H A P. viii. I.

"**W**HOM is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2. I counsel thee to keep the king's commandment; and that in regard of the oath of God.

3. Be not hasty to go out of his sight: stand not in an evil thing, for he doeth whatsoever pleaseth him.

<sup>n</sup> Part of this chapter is supposed to have been delivered to Shimei: whether it really was or not, yet there seems a peculiar appositeness in several passages to countenance the supposition.

cious to you; for lives once forfeited are absolutely at his disposal. SECT. 10.

4. Where the word of a king is, there is power: and who may say unto him, what doest thou?

Where the royal edict is issued forth, there is an executive power ready to follow the neglect of it: and in the utmost severity of capital punishments, who will contest the royal authority, or say to him who acts under his commission, what signifies your warrant?

5. Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.

What is directly to the purpose on this head is, that penalties only concern evil doers: Whoever observes the grand law of universal righteousness, is in no danger of sufferings or prosecutions: and in all respects, a wise man's reflecting mind will take care to form right distinctions, as to the time of action and liberty, and the period to succeed of judgment and retribution.

6. Because to every purpose there is time and judgment; therefore the misery of man is great upon him.

In as much as these clearly take in all man's designs and practices, and all points of view personal or relative wherein he can properly be placed; there is a season in which he chuses with liberty, and acts with an unavoidable sense that it is good or evil; and a judgment when he shall give an account: which too many not duly attending to, involve themselves in aggravated guilt and endless wretchedness.

7. For he knoweth not that which shall be: for who can tell him when it shall be.

For whether man improve or not present time, he is utterly in the dark as to returning seasons and all futurity: for who can discover to him the exact period when an event however important shall take place, or the series of circumstances that will accompany it.

8. There is no man that hath power over the

Life itself, the foundation of all action, is absolutely uncertain; neither

**SECT. 10.** neither with a sovereign authority the spirit to retain the spirit: neither can any man command the vital breath to remain confined within the tabernacle of clay: no mortal has the prerogative vested in him to adjourn the day of death: there is no substitution or dismission in that most destructive warfare: neither shall wickedness by any means exempt from deserved miseries the infatuated wretches who are wedded to it.

**9** All this has come within my own observation and experience; and I gave my mind in a most diligent application, to be fully acquainted with all the various characters manners and actions of this sublunary world: as fond as men are of ascendency power and dominion over one another, sometimes it has happened that even these have been pernicious to their possessors, and one man actually tyrannised over another at his own peril, in the issue to his own destruction.

**10** In other words, I have been a spectator of their funeral solemnities who had disturbed mankind, who with much state and pomp have made their entry into and their issue from the holy city and the sanctuary; and of their being buried in eternal oblivion even within that city which had lately been

**9.** All this have I seen and applied my heart unto every work, that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

**10.** And so I saw the wicked buried, who had come and gone from the <sup>o</sup> place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

<sup>o</sup> Place of the holy. *Defvoeux* interprets infamous places, places of prostitution from whence prostitutes come. And Solomon's design to be, to shew the opposition between the infamy which the wicked drew upon themselves in their life time, and the honours paid to them after their death. *Phil. Obs.* p. 306.

been the noisy scene of all their ~~SECT.~~<sup>10</sup> actions and enterprizes: this shews the emptiness and brevity of all ~~SECT.~~<sup>viii. 10. v.</sup> human greatness.

11. Because sentence *against* an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Indeed the sanctions of the law,<sup>11</sup> are not in their full force and dreadful import, executed the very moment it is violated; and since a capital punishment does not immediately succeed every instance of wilful disobedience; too many pervert this kind delay of judgment, and instead of being hereby led to repentance; are only hardened, and resolved to fill up the measure of their iniquities.

12. Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him;

They have no reasonable ground<sup>12</sup> from this forbearance, to promise themselves an indemnity; for though a wicked sinner, with a most provoking obstinacy, so persists in his crimes as an hundred times to repeat them; and yet his life is prolonged without any signal marks of heaven's vengeance; yet with all reason I must conclude, that if divine dealings are so gentle and patient with sinners, his most favourable regards and the noblest felicity, are designed for those who faithfully serve him, and are extremely fearful in the least instance of offending him.

13. But it shall not be well with the wicked, neither shall he prolong *his* days, which are as a shadow; because he feareth not before God.

On the other hand, future happiness shall not be granted to the wicked and impenitent; neither shall he prolong his days, all which in this world are but as a flitting shadow, into another, so as to enjoy an eternity of blessedness; purely on the account that he never would keep God's commandments.

**Sect. 10.** There are not indeed in the present state adequate distinctions made between the evil and good; which sheweth the imperfection, and that it cannot be the whole of man's existence: as to secular prosperity or adversity, there are instances of righteous men's being persecuted and suffering as if they were the greatest sinners: also of impious and unjust ones succeeding and flourishing as if they were persons of the highest merit and virtue: and though both are imperfect, yet the comparative excellence being greatly in favour of the first, I concluded the insufficiency and emptiness of all natural earthly good, in the view of an equal moral retribution.

**15** Human affairs being in this plain condition, and men's circumstances not altogether depending on their actions, I highly applauded lively cheerful spirits in whatever state men are: in as much as temporal good things, afford them no private advantage, equal to that of constant agreeable meals, plentiful, never excessive potations, and regular pleasure: for that as borrowing him from them, shall be a relief to the busy cares and constant labours of that industrious wearisome being, which for wise ends the Almighty hath assigned him, during his short continuance in this lower world.

**16 and 17** As to the closest application of my thoughts to form distinct ideas of wisdom, and accurately to enquire into the laborious vexatious business transacted in this earthly state (for some are so totally immersed in it as not to allow their

14. There is a vanity which is done upon the earth, that there be just men unto whom it happeneth according to the work of the wicked: again, there be wicked men to whom it happeneth according to the work of the righteous: I said, that this also is vanity.

15. Then I commended mirth, because a man hath no better thing under the sun, than to eat and to drink, and to be merry: for that shall abide with him of his labour, the days of his life, which God giveth him under the sun.

16 and 17. When I applied mine heart to know wisdom, and to see the business that is done upon earth: (for also there is that neither day nor night seeth sleep

sleep with his eyes.) Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because tho' a man labour to seek it out, yet he shall not find it; yea, further, though a wise man think to know it, yet shall he not be able to find it.

(fatigued limbs due reposes) it issued SECT. 10. in this full conviction; that respecting the plan of providence, man cannot find out that which is wanting to give it entire perfection, in the present administration of affairs, without supposing a certain reference to a future world: for whatever study and diligence he bestows, on researches into the nature and relations of things, otherwise to discover grounds and reasons for numberless circumstances, yet he shall be far from being able to account for them: nor eyen a wise man, though he determine to spare no pains to investigate the matter, yet shall he never find it in his power to give other satisfactory state of the case, or on any hypothesis besides clearly explain it.

## C H A P. IX.

## S E C T. XI.

*The righteous and their services a kind of reserve in God's keeping. Moral characters not to be defined from external appearances. Promiscuous events evidences of imperfection; and occasions of wickedness. The probation of the dead concluded. The time of life therefore to be improved. Successes frequently the result of concurring circumstances: and unforeseen incidents fatal. Importance of wisdom in cases of extreme danger. Preferable to military strength: yet not commonly regarded without other recommendations.*

## C H A P. IX. I.

FOR all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works are in the hand of God: no man know-

## C H A P. IX. I.

AFTER the maturest thoughts SECT. 11. or full consideration of all affairs in this earthly state, here at Eccles. last I rested them, or came to this resolution which I freely publish; that men of integrity and true piety with their eminent services are not rewarded

**SECT. 10.** rewarded in the present world; but eth either love or  
 are a kind of deposit reserved in the hatred, by all *that*  
**ECCLES.** hands of Almighty God, to be is before them.

**ix. 1.** hereafter produced and disposed of  
 as they have deserved here: that  
 secular events are in a great mea-  
 sure promiscuous; and no one to  
 be concluded, meerly from external  
 circumstances, to be objects either  
 of divine approbation or displeasure:  
 since it is very plain that the con-  
 dition of the righteous is frequently  
 very calamitous, that of the wicked  
 remarkably successful.

**2.** Nothing is more certain and un-  
 deniable than that all things of op-  
 posite kinds, alike happen to per-  
 sons of contrary characters: one  
 and the same event of honour or  
 dishonour, profit or loss, health or  
 sickness, long life or premature  
 death, to him who communicates,  
 and to him who destroys all happi-  
 ness: to the undefiled in heart and  
 life, and to the corrupt and impure:  
 to him who from a just sense of re-  
 ligious gratitude offereth sacrifices,  
 and to him who profanely neglects  
 them: that which besalleth one  
 man who keeps in the direct road  
 of virtue and God's laws, besals  
 another who wilfully departs from  
 them: him who is ready in point  
 of swearing, and him who is most  
 scrupulous and tender on the solemn  
 occasion.

**2. All things come**  
 alike to all, *there is*  
 one event to the  
 righteous and to the  
 wicked, to the good  
 and to the clean, and  
 to the unclean: to  
 him that sacrificeth,  
 and to him that sa-  
 crificeth not: as *is*  
 the good: so *is* the  
 sinner; and he that  
 sweareth, as *he* that  
 feareth an oath.

**3.** This afflictive circumstance of  
 one and the same event ordinarily  
 happening in all earthly situations,  
 falls heavy on the righteous; espe-  
 cially as it gives an occasion to the  
 wicked to increase unto all ungod-  
 liness, and their hearts to swell with  
 malignity

**3. This is an evil**  
 among all *things* that  
 are done under the  
 sun, that *there is* one  
 event unto all: yea,  
 also the heart of the  
 sons of men is full  
 of evil, and madness  
*is*

is in their heart while they live, and after that, *they go to the dead.*

4. P For to him that is joined to all the living, there is hope; for a living dog is better than a dead lion.

5. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.

6. Also their love, and their hatred, and their envy is now perished; neither have they any more a por-

malignity and arrogance, through the whole course of their lives; to that degree that in a future state they are deservedly joined to the miserable dead in the lowest Sheol.

And what man on earth, let his secular condition be ever so distressful, would prefer this dismal lot to it? since all that are living may conceive hope by a timely repentance of escaping such compleat wretchedness: as runs the proverbial expression, — the most despicable brute, even a dog, that is alive, has a better chance than the noblest, the lion himself once dead.

This is exceeding manifest, as the probation runs parallel to the temporary existence, and so long as men live they are warned of their exit, and directed to prepare for making an happy one: but those who have departed this life without a due improvement of it, know not any thing of a further trial; neither does there remain to them any opportunity from the profit of their past toils; since all traces and memorials of them are buried in entire and eternal oblivion.

The secular objects also of their short-lived passions, attachments or aversions; their fondest love, their fixed hatred, and their torturing jealousy or burning indignation are alto-

H h 3

P Peters understands the wise man as deplored the wickedness of his own times, and representing their wrong reasonings. Thus he renders ver 4. *For who is there that has any hope or trust that he shall be associated to all the living?* i. e. to the general assembly of them. The next ver he interprets, it is better to live with shame, than to die with honour: agreeable to that beautiful passage in the book of *Wijlem. Ch. ii. from ver. 1. to the 11.*

SECT. 11. altogether lost and gone; neither a portion for ever in  
— hereafter will any particular share any *thing* that is  
 ECCLES. fall to them of the possessions, busi-  
 ix. 8. ness or pleasure of this transitory  
 world.

7 O ye friends of virtue, be excited  
 cheerfully to use what heaven vouch-  
 safes; and conscious of your inte-  
 grity and immortality, with plea-  
 sure eat your bread, and drink your  
 wine with joyful hearts: for what-  
 ever is your present condition, be  
 assured, the Almighty hath deter-  
 mined in a short space of time by  
 an endless recompence to express  
 His entire approbation, of your per-  
 severing labours of virtue and piety.

8 Far from mournful tokens on  
 any account, give all becoming  
 marks of the noblest hope and joy;  
 let your apparel be neat and clean,  
 and your head not denied plenty of  
 the most fragrant ointment.

9 Your eternal inheritance is not  
 affected by your moderate use of all  
 earthly blessings: particularly, make  
 the matrimonial state, the source  
 of numberless pleasures, most de-  
 lightful to you, in connection with  
 the wife who challenges your ten-  
 derest affections, so long as you  
 shall remain in this world; where  
 all happiness is incompleat, and the  
 divine allotment that they should  
 be

7. Go thy way,  
 eat thy bread with  
 joy, and drink thy  
 wine with a merry  
 heart; for God now  
 accepteth thy works.

8. Let thy gar-  
 ments be always <sup>q</sup>  
 white, and let thy  
 head lack no oint-  
 ment.

9. Live joyfully  
 with the wife whom  
 thou lovest, all  
 the days of the  
 life of thy vani-  
 ty, which he hath  
 given thee under the  
 sun, all the days of  
 thy vanity: for  
 that *is* thy portion  
 in this life, and in  
 thy labour which  
 thou takest under the  
 sun.

<sup>q</sup> The colour of apparel among the *Hebrews*, especially  
 for those of the lowest rank was usually white being the na-  
 tive colour of wool, and most suited to the nature of their  
 laws, which enjoined so many washings and purifications;  
 black was the general wearing of mourners: and the vest-  
 ments of Baals priests were of this colour. *Lxxv. Heb. Ant.*  
*V. I. p. 233.*

\* Instead of *that*, the eastern copies read *this* is thy portion.

be so; not for a short part, but <sup>SECT. 11,</sup> indeed for the full term of your mortal being: for an united participation is properly your share, and only fruit of that laborious part you are to act on this earthly theatre.

Proverbs ix. 9.

10. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

Again, the season being so short <sup>10</sup> and your everlasting condition so soon to be determined, whatever is in your power, conformably to the dictates of reason and the laws of providence, exert yourself to the utmost duly to perform: for if you make not a right application of your talents to reflect, distinguish and be truly wise at present; it will not signify as to your trial, nor will you have opportunity, in that separate state to which your unembodied soul shall have arrived.

11. I returned and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all.

I called back my thoughts from <sup>11</sup> farther pursuing the above sentiment, to the contemplation of issues, and how little answerable they often are to human probability: thus it occurred that the swiftest racer does not always win the prize, nor the most gallant and experienced officer gain the victory; the ingenious as to parts procure not themselves necessaries; the strictly prudent arrive not at riches, nor are the solidly learned universally applauded; but incidental circumstances succeed or disappoint all their most blooming hopes from natural causes.

12. For man also knoweth not his time, as the fishes that are taken in an

In the most interesting affairs <sup>12</sup> and fatal dangers, he cannot embrace for he is not able to discover the precise point of time to act for

\* *Favour*, the Syriac render *applause*, *glory*, *fame*, as a more proper reward of *learning* than *acceptableness*.

SECT. 10. his safety : as silly fishes are taken in an <sup>an</sup><sup>t</sup> evil net, and as the birds *that are* caught in the snare ; so are uncertain mortals entangled, when on occasions where they least expected it, they are suddenly overtaken by some dreadful disaster, or rushing overwhelming calamity.

13, 14, 15 It is very certain that man's wisdom cannot guard him against contingencies ; notwithstanding, the following instance of extraordinary advantage from it at a most critical conjuncture, cannot but greatly enhance its estimation : a certain small town being weakly garrisoned, a potent monarch destined his troops towards in order to besiege it ; and raised strong batteries not doubting but he should force it to a speedy surrender : now there happened to be in it an obscure but very discerning prudent inhabitant, who advised to such measures as extricated the place from impending ruin : and yet it is remarkable, that previous to this event, he had been so little noticed, that his name was not found registered among the living.

16 Then did I freely declare the preference due to wisdom compared with bodily strength or armed force : nevertheless where domestic cares shade great abilities, they are apt, till they are wanted, to be overlooked ; and the necessitous man's most salutary counsel not much attended to.

13, 14, and 15. This wisdom have I seen also under the sun, and it seemed great unto me : *There was* a little city, and few men within it ; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city : yet no man remembered that same poor man.

16. Then said I, wisdom *is* better than strength : nevertheless, the poor man's wisdom *is* despised, and his words are not heard.

The

<sup>1</sup> *Evil net,* *Defvouex* interprets *wares* or a kind of inclosure made in the stream of a river mostly with willows and other aquatrick trees.

17. The words of  
wise men are heard  
in quiet, more than  
the cry of him that  
ruleth among fools.

The incomparable advice of the Sect. 17.  
wise, being administered in a sedate  
calm manner, is regarded when men  
cooly reflect, or are under adver-  
sity, more than his noisy alarms or  
loudest shoutings, who is blindly fol-  
lowed by the inconsiderate and  
stupid.

18. Wisdom is  
better than weapons  
of war: but one sin-  
ner destroyeth much  
good.

However, the forementioned fact 18  
supports this inference, of the su-  
perior worth of wisdom as balanced  
against all military weapons or pre-  
parations: on the contrary that a  
single instance of one, who misseth  
widely the mark, and is obstinate  
in his errors, not only hurts him-  
self; but affects society, and is  
greatly prejudicial to the common  
interest of virtue and happiness.

## C H A P. X.

## S E C T. XII.

*Faults in illustrious characters the deepest stains to them.*  
*Difference betwixt the wise and foolish. Meek sub-*  
*mission proper to offended superiors. Consequences of*  
*promoting persons of no abilities. Dangers from loqua-*  
*city: inexperience: and intemperance in potentates.*  
*Ruin from indolence and remissness. Pleasure from*  
*feasts. A secular sufficiency from money. Misprison*  
*of treason seldom chargeable: nor reviling of the rich*  
*concealed.*

## C H A P. X. I.

**D**EAD flies cause the oint-  
ment of the apothecary to send forth a  
stinking favour: so  
doth a little folly him  
that is in reputation  
for wisdom and be-  
haviour.

## C H A P. X. I.

**H**A RDLY common frailties SECT. 12.  
will be allowed in illustrious  
characters; and a remarkable in-  
stance of folly in one celebrated for x. i.  
wisdom spoils his weight and in-  
fluence; in the same manner that  
the fetid bodies of dead flies do the  
richest perfume, or most precious  
ointment of the apothecary, and  
cause it to emit the most offensive  
effluvia.

The

- SECT. 12.** The excellent inward principles  
of a wise man are such, that he un-  
**ECCLES.** derstandeth and applieth himself to  
x. 2. act in the most dextrous speedy and  
succesful manner; whereas those  
of a fool are always wrong, and  
plainly the reverse of all these.
- 3 He is unequal to the task of  
common business, and even in the  
high road where he is walking, or  
the ordinary affairs he is concerned  
in; that small degree of capacity  
he can pretend to evaporates; or  
he strangely stumbles and blunders;  
and cannot avoid in so many words  
telling every one he meeteth—  
here is a fool.
- 4 If the angry passions of the civil  
Gouvernour appear to rise, or if you  
are so unhappy by any mistake to  
incur his displeasure; desert not  
immediately your place, but act  
agreeably to your state of inferio-  
rity, with a becoming submission  
and humility; for an healing gentle  
and obsequious carriage, frequently  
qualifieth resentment, and staveth  
off the punishment of enormous  
offences.
- 5 All situations in life are subject  
to have mistakes committed in  
them; the consequences whereof  
are sometimes very perplexing;  
and there is a real calamity that  
has occurred to me in the world,  
which is to be placed to the ac-  
count of political errors either in  
the supreme majesty or his subor-  
dinate ministers and servants.

2. A wise man's  
heart is at his right  
hand; but a fool's  
heart is at his left.

3. Yea also when  
he that is a fool  
walketh by the way,  
his wisdom faileth  
him, and he saith to  
every one *that he is*  
a fool.

4. If the " spirit  
of the ruler rise up  
against thee, leave  
not thy place; for  
yielding pacifieth  
great offences.

5. There is an evil  
which I have seen  
under the sun, as an  
error which pro-  
ceedeth from the  
ruler.

It

" *Desvouez* renders, if the anger of the ruler should be  
kindled against thee, do not resign thy place, for power kept  
in thy hands will make an atonement for great offences.

6. Folly is set in great dignity, and the rich sit in low place.

7. I have seen servants upon horses, and princes walking as servants upon the earth.

8. He that diggeth a pit, shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Who so removeth stones, shall be hurt therewith: and he that cleaveth wood, shall be endangered thereby.

10. If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

It is plainly, promoting to stations of the highest dignity, persons of obscure birth and no abilities adequate to the discharge of their duties, and at the same time excluding and confining to inglorious retreats men equal to them for talents, and claiming them for their descent erudition and fortune.

Thus all civil distinctions seemed entirely levelled; and I have been a spectator of people exalted from the lowest condition of servitude to ride in state on prancing horses; and those of royal birth and liberal education, humbly footing it with no more regard or attendance than the meanest vassals.

What is likely to be the consequence; of thus inverting all order, and violating a people's ancient rights, in the final subversion of the government, many of our *Israelitish* proverbs verify: to this purpose it is said, he that diggeth a pit for others, shall himself be the first that falleth into it: and whoever forceth his neighbour's fence to lay open his ground, a serpent shall bite him.

The greatest difficulties cannot but attend such absurd and extravagant measures: as he that removeth stones must strain hard at the violent labour: and he that cleaveth whole trees keep close to his arduous work, or use the strongest repeated efforts.

Again, if a prince employs un-skilful ministers, and neither his instructions nor their own experience can much improve their heavy talents; his own personal application will

SECT. 12. will be necessary to supply their  
deficiencies: as greater strength is  
 ECCLES. required, where the iron instrument  
 x. 10. is blunt, and he that uses it whet-  
 teth not the edge: but the superior  
 importance and advantage of wis-  
 dom is, that it rightly adjusteth  
 every thing to answer its proper  
 purpose.

11. The utmost caution is expedient  
 in forming connections, or making  
 choice of favourites; for if it may  
 be depended on, that the serpent  
 will bite unless it be enchanted, no  
 one can avail himself of dealers in  
 words, rather is in the greatest  
 danger from them.

12. The expressions which proceed  
 out of the mouth of a wise man, for  
 their truth and reason, natural ease  
 and flowing sweetness are grace it-  
 self: the language of a fool not only  
 wants all these, but as swallowing  
 him up, in every step of it precipi-  
 tates him to destruction.

13. The whole tenour of his discourse  
 from beginning to end is absurd  
 and pernicious: his introduction of  
 a subject is plainly mistimed and  
 ridiculous: and his progress with  
 the conclusion mere rant, noxious  
 mischievous raving and distraction.

14. And if it was short it might be  
 endured with more patience; but  
 the more unthinking and insipid  
 commonly the more prolix and  
 intolerably tedious: such profess to  
 know every thing that is past pre-  
 sent or to come: though mortal  
 man

11. Surely the ser-  
 pent will bite with-  
 out enchantment,  
 and a babbler is no  
 better.

12. The <sup>w</sup> words  
 of a wise man's  
 mouth are gracious:  
 but the lips of a fool  
 will swallow up him-  
 self.

13. The beginning  
 of the words of his  
 mouth is foolishness:  
 and the end of his  
 talk is mischievous  
 madness.

14. A fool also is  
 full of words: a man  
 cannot tell what shall  
 be; and what shall  
 be after him, who  
 can tell him.

<sup>w</sup> An allusion, *Desvoeux* supposes, to efficacious words  
 used by masters of the tongue or court enchanters.

man is not acquainted with con- SECT. 12.  
tingent futurities, and as to his state after death, what fellow-creature ECCLES. shall discover it to him? x. 14.

15. The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

The designs or enterprizes of the 15 heavy and stupid however easy in themselves, and readily performed by others, are to him a most tedious spending labour: because he has scarce understanding enough, to keep him in the high road to a town, without deviating into some by-path.

16. Wo to thee, O land, when thy king is a child, and thy princes eat in the morning.

Wo to you, for the greatest calamities hang over you, O inhabitants of any country, whose monarch, though grown to full maturity of years and stature, is yet an infant as to capacity and prudence, or remarkably unsteady and inexperienced: and whose princes and nobles devote their mornings, not to business devotion or doing justice, but to revels and the feasts of luxury.

17. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness.

Happy are you, O people, and 17 may promise yourselves all advantages of the wisest administration, whose governour is royally descended, liberally educated, and follows the best examples; and your ministers of state at the usual seasons moderately refresh themselves; never indulge to excesses.

18. By much slothfulness the building decayeth, and thro' idleness of the hands the house droppeth through.

As of intemperance, so number-18 less are the bad effects of indolence; by a great degree of this sluggish shameful quality, the roof of a building, which should especially be taken care of, is ready to fall down: and owing to remissness and negligence, those parts of an house which are firmest in their con-

SECT. 12. construction, and ought to be kept  
 in the best repair, are in so ruinous  
 ECCLES. a condition as to admit the rains.

x. 18. At the same time splendid and

19 costly entertainments are provided  
 merely for diversion; and wine in  
 the greatest plenty to exhilarate the  
 spirits: but money suits all cases  
 and is made to supply all deficien-  
 cies.

20 Whatever ground there may be  
 for dissatisfactions, yet it may be  
 prudent to beware even of cen-  
 sorious thoughts of the proceedings  
 of crowned heads: especially of  
 uttering vilifying words with re-  
 spect to characters in exalted sta-  
 tions, or men of large fortunes;  
 though under the seal of secrecy  
 and in your most private apart-  
 ment: for much sooner than you  
 imagine may they be apprised; and  
 the whole discovered by means  
 which you no more suspect, than  
 that a bird of the air should carry  
 the voice, and a most swift-winged  
 one relate every circumstance.

19. A feast is made  
 for laughter, and  
 wine maketh merry:  
 but money answer-  
 eth all things.

20. Curse not the  
 king, no not in thy  
 thought, and curse  
 not the rich in thy  
 bed-chamber: for a  
 bird of the air shall  
 carry the voice, and  
 that which hath  
 wings shall tell the  
 matter.

### C H A P. XI.                    S E C T. XIII.

*Liberal alms the rich man's stability and security. Secular events and successes uncertain. A future retribution to be attended to in all present enjoyments.*

### C H A P. XI. I.

SECT. 13. **C**ommunicate to the necessities  
 of others, without expecting  
 xi. 1. immediate returns, from the distant  
 prospect of a nobler recompence,  
 which may fully be depended on:  
 after the same manner, that previous  
 to the former and latter rain you  
 disperse

### C H A P. XI. I.

**C**AST thy bread  
 upon the wa-  
 ters: for thou shalt  
 find it after many  
 days.

disperse your seeds, though the ~~SECT.~~<sup>13.</sup> ground is so dry like dust, that it ~~may seem thrown away upon it:~~ Eccles. xi. 1. for in a course of time you will ~~xi. 1.~~ thence obtain all you want or desire.

2. Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

As distributing bounties at one<sup>2</sup> time to seven, and again at another to eight, be constant and most enlarged in your charities: do it without delay, whilst you have ability and opportunity, for you cannot be certain in this fluctuating world, what disasters or calamities are before you; that may for ever deprive of future power if you neglect the present season.

3. \* If the clouds be full of rain, they empty *themselves* upon the earth; and if the tree fall toward the south, or toward the north; in the place where the tree falleth there it shall be.

Be not discouraged by contrary<sup>3</sup> tendencies or seeming improbabilities in the nature of things; the earth's moisture, so necessary for vegetation, seems lost in evaporating by the action or exhalation of the sun; whereas the skilful husbandman from constant observation knows, that it is quite the reverse; that when the clouds are sufficiently filled they must burst into plentiful rains upon the earth, abundantly restoring what they have taken from it: and when a tree, by its fall, whether towards the south or north, has lost its fixedness in the earth which seemed to be its greatest security against winds or storms, it absolutely defies them; and ever afterwards remains unmoved for the use of the owner.

Omit

\* *Defvoeux*'s interpretation of this passage seems the plainest and most natural; from whence ~~the~~ part of the paraphrase is taken.

SECT. 13. Omit not a real occasion of doing good, though not attended with all desirable circumstances, lest a more favourable one should never happen: as he that over-curiously observes the wind and will not sow till it be perfectly suitable, shall perhaps never do it: and he that looking up to the clouds waits till they are all dispersed before he reap, shall probably not at all put in the sickle.

5 Your present condition of being plainly requires you to act at great uncertainties; and as you are utterly in the dark with what degree of strength or in what directions the wind shall blow; also how the human body and durable firm bones are produced and gradually increased in the pregnant womb: the like ignorance are you in concerning events and the ways of providence: the operations and contrivances of the Infinite Being, who according to the plans of his own supreme wisdom created and governs all things.

6 Wherefore it is adviseable to be active and diligent, early and late, in improving all opportunities of an useful and beneficial virtue: the same that you do as to husbandry, in the morning sowing your seed, and in the evening not remitting or abating of your industry; though you cannot then be certain, which shall prove to have been most prudent and right; or whether both may not concur to one, and the same end of prosperity in the plentiful crops of well-fed corn which shall spring from them.

4. He that observes the wind shall not sow: and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, nor how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God, who maketh all.

6. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

7. Truly the light  
is sweet; and a plea-  
sant thing it is for  
the eyes to behold  
the sun.

And truly the happy event is Secr. 13.  
principally to be considered, and ECCLES.  
success in an important affair with xi. 7.  
all prosperous circumstances are ex-  
tremely desirable; like the renewed  
spirits derived from cheering light,  
and numberless pleasurable images  
and sensations, from the eyes be-  
holding the sun.

8. But if a man  
live many years, *and*  
rejoice in them all;  
yet let him remem-  
ber the days of dark-  
ness, for they shall be  
many, all that com-  
eth is vanity.

But as acceptable as they are,<sup>8</sup>  
and length of days to enjoy them,  
so that both his years are multiplied  
and the highest earthly satisfactions  
flowing in upon him, through the  
whole of them: yet that sometime  
they must end, is an affecting cir-  
cumstance that he should always  
remember; with the future periods  
which are in the dark to him, even  
the unnumbered eternal ages: where-  
as every thing that sets, or is to  
be past on that account, is properly  
stiled empty and vain as a bubble or  
vapour.

9. Rejoice, O  
young man, in thy  
youth, and let thy  
heart cheer thee in  
the days of thy  
youth, and walk in  
the ways of thy  
heart, and in the  
sight of thine eyes:  
but know thou, that  
for all these *things*  
God will bring thee  
into judgment.

Do not here mistake me, I advise <sup>9</sup>  
a behaviour in character, but not  
that rigour of virtue that disdains  
all pleasurable enjoyment: whoever  
you are, on whom youth, health,  
and prosperity smile, congratulate  
the joyous season with cheerful  
lively spirits; and by scenes that  
are suitable make the greatest ad-  
vantage of, give the highest relish  
and beauty to it: only keep in  
mind, that innocence is not to be  
sacrificed, nor excesses committed;  
on this awful account, that you  
are subject for the whole of life to  
the future judgment of an Omnip-  
otent Deity.

**SECT. 13.** Under these restrictions, or with the reserve of your virtue and safety as to eternity, dismiss all mental uneasiness, and banish emaciating fears and vexatious anxieties; for whatever pleasure there may be in early childhood, or advancing vigorous youth, yet they will disappoint those who rest any great matters on them, for they are only as a bubble or vapour.

10. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

## C H A P. XII.

## S E C T. XIV.

*The most delightful season in life, proper for religion. Unavoidable difficulties attendant on old age. Mortality, the return of the two different principles, whereof man is compounded, to their respective originals. Insignificancy as to substantial happiness of all earthly scenes. The wisdom of its author, and faithfulness of transcribers recommendatory of this discourse. A few approved writings, preferable to making or collecting many books. The ultimate end of all men, revering and obeying Almighty God, from considerations of a future judgment and an eternal retribution.*

## C H A P. XIII. I.

**SECT. 14.** **F**ROM the earliest youth, and during the most favourable circumstances, diligently apply yourself to the study and obedience of his laws by whom you were originally created and are perpetually preserved: previously to your being visited with calamitous events, or arriving at the heavy afflictive season of decrepit old age, concerning which you shall declare, there is now no satisfaction for me, I am all uneasiness and weariness.

## C H A P. XIII. I.

**R**emember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

2. While the sun, or the light, or the moon, or the stars be not darkned, nor the clouds return after the rain.

So long as the intellectual moral Sect. 14 faculties and capacities, which in their excellent direction, resemble Eccles. the shining sun, silver moon and xii. 2. glittering stars, are not obscured or impaired: nor as in a violent tempest, wherein those lights both seem eclipsed, and fresh clouds to gather and thicken after the heaviest rains, you experience the greatest weight and a constant succession of pains and griefs.

3. <sup>y</sup> In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkned.

In that unwelcome period, when 3 as a fortress weakly defended, or wholly exhausted of its strength and succours, the head and arms instead of watching and guarding are in a tremulous agitation: the feeble knees and tottering legs bend under the weight of the body: the few remaining teeth are so decayed as to be unfit to be used: and the eyes, looking out of their cavities as windows, hardly admit the visual rays, or very imperfectly distinguish betwixt light and darkness.

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall

And as the doors of an house are 4 shut, where business is no longer transacted and visits are rare, the animal faculties with the greatest difficulty and in the slowest manner per-

I i 2

form

<sup>y</sup> Desvoeux styles this a double figure, *viz.* an *allegory* and a *prosopopeia*. The whole outward frame, says he, is allegorically represented as a house,—the most remarkably active parts personified, and appearing as so many men and women, to whom the several employments are devised.—The grinding maid shall cease because they are few; and those that look out of the windows shall be darkned; and the double gate shall be shut up towards the inner court, when the voice of the grinding maid is lowered. *Phil. Obj.* p. 345. The 6 ver. is commonly understood of a water engine.

SECT. 14. form their offices; when the low voice, like the sound of a mill grown smooth with long use, is scarce audible; and sleep so interrupted and his couch wearisom that he shall rise frequently by the cock-crowing: as to musical instruments and the sweetest voices they shall have lost their power to charm.

ECCLES. XII. 4. shall rise up at the voice of the bird, and all the daughters of musick shall be brought low.

5 Again distant objects shall alarm these ancient persons, or imaginary dangers in the common high ways throw their tim'rous mind into the utmost consternation: the almond-tree is not more early in its blossoms, than the infirmities of old age quick in their advances; however small and light the grashopper or locust, it shall be burdensome, and all the natural appetites fail: for decaying man is visibly journeying apace to that appointed habitation where he shall long continue; and his mourning friends shortly tell it in the publick streets, that he has no further concern in all earthly scenes.

6 Or in a comparison to a water-engine, that if ever the silver cord to which the jar or bucket is fastened be loosed, and the golden pulley hasteneth its motion; the jar or bucket be broken to pieces against the well, and the conduit through which the water runs into the cistern be

5. Also when they shall be afraid of that which is <sup>2</sup> high, and fears shall be in the way, and the almond-tree shall flourish, and the grashopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets.

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain; or the wheel broken at the cistern.

<sup>2</sup> High, the above author interprets *distant objects*: in the way, scare-crows set on the way-side, the almond tree, &c. the commerce of women shall be despised—and the mourners are walking about the road, ready for his burial. *Pbil. Obs.* p. 576. Some understand by grashopper an animal that may be made food of and is very easy of digestion. The learned D Mead has ingeniously explained the next ver. in an anatomical way; the silver cord of the spinal marrow, the golden bowl of the heart, &c.

be shattered, the whole machine be- SECT. 14.  
ECCL. xiii. 6.  
comes useless; the same it is with respect to human bodies, that decays or obstructions in any of the greater vital functions speedily issue in their mortality.

7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8. Vanity of vanities, saith the preacher; all is vanity.

9. And moreover because the preacher was wise, he still taught the people knowledge; yea he gave good heed, and sought out, and set in order many proverbs.

Then shall the organized lately animated dust, return to assimilate with the inert earth out of which it was originally formed: and the spiritual principle, or thinking conscious substance shall return, to the Almighty who first breathed it into man's nostrils, to be determined of at his pleasure.

This conclusion is natural, or another state demonstrable from the imperfection and insufficiency of the present to render man happy: for in this view, saith the sacred Orator, the whole of it is plainly inadequate and empty, as the flitting vapour or windy bubble.

It may be added, to the honour of this publick speaker, that he applied his extraordinary talents to the best purposes: and in as much as he was eminently distinguished for the noblest knowledge of religious wisdom, he always most liberally imparted to his flock the truest sentiments: notwithstanding that nature had so amply furnished him, he neglected no means of further improvement: his enquiries were indefatigable for what tradition could afford, and his own reflections and observations continually employed, to dispose in the properest method proverbial sentences, or important moral axioms.

**Sect. 14.** This royal lecturer or preacher  
 to mankind, made it his study and  
 endeavour so to accommodate his  
 manner and expressions, that he  
 should entertain and greatly delight  
 whilst he instructed; and especially  
 that whatever was written might  
 contain laws of right action; be  
 strictly conformable to the unvaried  
 plan of true religion.

**11** Such discourses of the wise, to  
 form the mind to virtue, and guard  
 it against wandering in error and  
 folly, may properly be compared  
 to instruments of agriculture, or  
 inclosures and the strongest fences  
 of thorns: preserved and transmit-  
 ted by them who are appointed to  
 the office of masters of collections  
 by the Almighty Being, the great  
 teacher and good shepherd.

**12** What remains further is the fa-  
 lutary advice of the sacred com-  
 pilers; that as its grand scope, you  
 receive the light of due instruction  
 from this remarkable sermon: and  
 as from a God of truth himself;  
 hereby be guided through this dark  
 estate, free from dangerous errors,  
 in the road of duty and virtue: as  
 to books a few well-chosen are suf-  
 ficient for all purposes of life, and  
 greatly preferable to an endless  
 variety: the reading whereof, much  
 more the making them must be at-  
 tended with great weariness, and  
 waste of spirits; and unless directed  
 to

**10.** The preacher  
 sought to find out  
 acceptable words,  
 and that which was  
 written was upright,  
 even words of truth.

**11.** The words of  
 the wise are as \*  
 goads, and as nails  
 fastened by the mas-  
 ters of assemblies,  
 which are given  
 from one shepherd.

**12.** And further,  
 by these, my son  
 be admonished: of  
 making many books  
 there is no end, and  
 much study is a wea-  
 riness of the flesh.

\* *Defœux* renders, the words of the wise are as instru-  
 ments of agriculture, i.e. they serve to cultivate the mind  
 as those do the ground: and masters of collectors are as re-  
 positories to keep those instruments in. *Pbil. Obs.* p. 215.

to a right end of virtue and happiness; may be justly reckoned amongst the vanities of human life. SECT. 14. ECCLES.

13. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

Let us all most devoutly attend to the plain result of the whole that has been delivered on this important subject: entertain the utmost reverence for the most high God, and uniformly observe his laws of universal righteousness: for this virtuous and pious course is all man has to aim at or trust to, his grand concern and only way to perfection and happiness.

14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

For whatever inequalities there may seem to be, in this unsettled and imperfect world, they shall hereafter be rectified: and it is an awful sentiment which may be fully depended on, that in an appointed day of future discriminating judgment, an Infallible Just God will produce on the open theatre, whatever man hath transacted during his probationary state; with every thing that silence hath passed over, art hidden, or time buried; whether good or evil, right or wrong, virtuous or vicious, to be in exact proportion rewarded or punished.

### F I N I S.

### E R R A T A.

Vol. I. pag. 73. lin. 3. not for *i* read *in.* 97. 14. for thickening, r. thickened. 327. 8. p. for *last* r. *lost*. 384. 11. for *stratae* r. *strata* Vol. II. 8. 9. for *dispondency* r. *dependency*. 336. last l. for *his* r. *in.* Vol. III. 62. 17. after *consuming* add *fire*. 64. 2 and 3. for *their all solicitous cares and vexations about pleasures, &c.* r. *all their solicitous cares and vexations about pleasures, &c.* Vol. IV. 81. 23. after *admire* add *it*.

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